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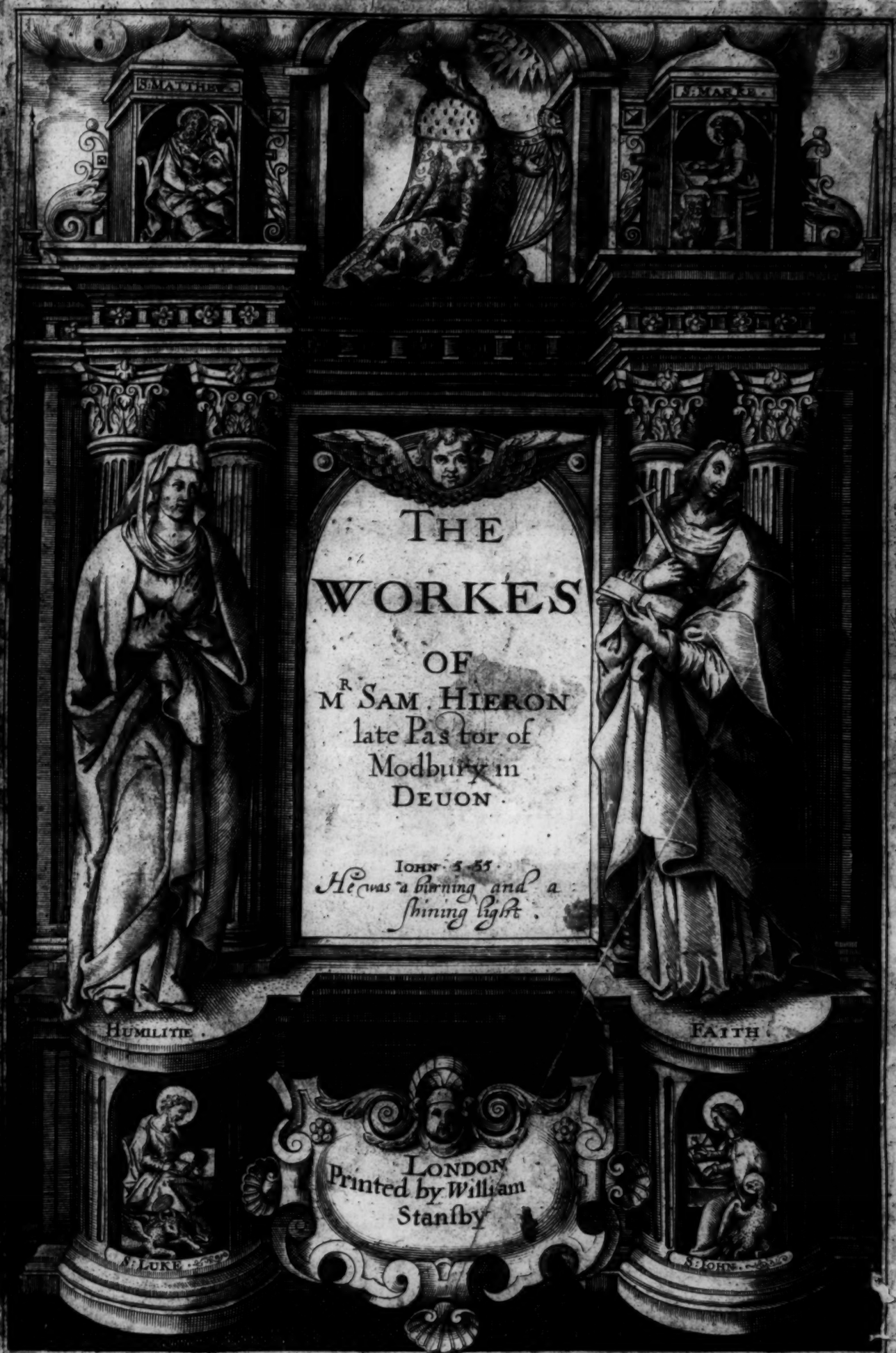


THE WORKES OF M^R SAM. HIERON late Pastor of Modbury in DEUON

IOHN 5. 35.
He was a burning and a shining light.

LONDON
Printed by William Stansby

TO

THE RIGHT REVEREND FATHER IN GOD,

IOHN,

LORD BISSHOP OF CHESTER.

HAuing gathered together (right reuerend, and my singular good Lord) these seuerall Works of that most learned Gentleman and famous Diuine, Master Samuel Hieron, *and brought them into one whole and entire Volume, in such sort as hee left them dispersed in the world, and vnder the same Titles and Patronage to which he had formerly bequeathed them; A worke, which (had not death preuented) no doubt, himselfe had done in a more exact and excellent manner: and finding, by his losse, the mayne and entire Booke had*

loſt the hope of that honourable ſupport and Patronage, which his greater worth might haue beſtowed vpon it, I thought it my dutie (hauing the care and charge of ſo diuine an Infant) to ſee it ſupplyed with all things that might any way giue grace to the perfection of the ſame: Hence I humbly flie to your Lordſhip, both for grace and protection, that you will bee pleaſed to couer it vnder the reuerend wings of your Iudgement, and to giue it that comfort which belongs to the monument of ſo worthy and religious a Perſon, both in reſpect of the goodneſſe, which Vertue owes to the memorie of ſo good a Man, and in reſpect of my humble Petition, which only beggs, that ſo worthy a labour as this, may not walke in the world without thoſe faire glories, which are due to ſo generall a benefit, which granted, you ſhall both adorne his memorie with your pious and religious fauours, and bind mee in my powers and prayers euer to acknowledge my ſelfe at your ſeruice, and remayne

Your Lordſhips in all reſpectiue

ſeruices to be commanded,

W. S.

TO THE READER.

CHRISTIAN READER. That which was once ſaid of, & by the Prophet AMOS; *I am no Prophet, nor the ſonne of a Prophet*, it cannot be ſaid of all the Prophets of God. *Ieremie* was a Prophet, and the ſonne of a Prophet, and ſuch were many in the times of the Law: and if that in theſe times of the Goſpell, our *Naïoths*, and *Bethels* were not furniſhed with the ſonnes of our Prophets (I meane the children of the Preachers of the Word) there would be a great want of true prophecying. Indeed, our Vniuerſities are greatly repleniſhed: and now men of all ſorts ſend children vnto them. But to the end they might proue ſeruiceable in the Church, few of good ſort fit their ſonnes for that ſeruice. For albeit the Lord ſay by the Prophet MALACHY, *Curſed be the deceiuer that hath in his flocke a Male, and voweth and ſacrificeth to the Lord a corrupt thing*; yet the halt and the blinde are the ſacrifices, which the rich and great ones of the World, offer to God. With how many worthy and admirable Paſtors this Church of ours is furniſhed at this day, who haue beene the ſonnes of excellent Diuines, I need not to relate; onely know, that this is the honour of our married Clergie, that whilſt the Popes by their Nephewes, or rather their baſe children,

Cap. 7. 14.

Cap. 1. 14.

children, doe furniſh the high places of their idolatrous Temples, we (bleſſed be God for holy Matrimonie) labour to bring vp our children in ſuch ſort, as that they being ſucceſſors of their fathers vertues, may alſo (as many ancient Biſhops did) ſucceed them in their parents either Places or Callings.

Amongſt many worthy of euerlaſting memorie, the Author of this worke is not the leaſt worthy. Hee was the ſonne of a moſt worthy Paſtor, who being much reſpected by that true Saint of God, Maſter *Fox*, was perſwaded to leaue teaching of children, in which arte he was one of the worthies of his time, to take vpon him the teaching of men. And being placed at *Epping* in the Countie of *Eſſex*, did for many yeeres together ſo labour in his Calling, that it pleaſed God by his Miniſterie to adde vnto the Church many that ſhould bee ſaued. I know not how many children he left behind him, this one, was in ſtead of, and aboue many. And as though, that good *Elkanah* would euen from the Cradle dedicate him to God, he called his name *Samuel*, that is, heard or appointed of God; and, as if God himſelfe would aſſigne him for the ſacrifice of his people, hee appointed he ſhould be ſurnamed *Hieron*, that is, one fit for this ſpirituall ſacrifice. To the end he might proue a profitable Teacher, he was firſt educated by his learned Father, and from him conueyed to the Kings Schoole neare *Windſore*, from whence hee was choſen to Kings Colledge in *Cambridge*, where hee made ſuch progreſſe in few yeares, that at his firſt ſhewing of himſelfe in that Colledge, hee preached with ſuch approbation and applauſe, that to mee, who heard him often in his young yeares, he ſeemed rather a Bachelor in Diuinitie, then a Bachelor of Artes, and rather a Diuine of fortie, then foure and twentie yeares age: yea, hee was ſo much admired, that hee became of ſuch note, whilſt he ſtayed in *London*, that many Congregations, yea and the Innes of Court greatly deſired to enjoy his Miniſterie. But being by that moſt learned and worthy Prouoſt, Sir *Henrie Sauil*, called to a charge in the gift of *Eaton Colledge*, hee following that Call, did ſo demeane himſelfe in that

that place till he dyed, that not only the people of *Modburie* in *Deuon*, but many other places of that Countie and Countrie were much comforted by his paines in Preaching. He was reuerenced of the poore, admired of the rich, countenanced of the great ones, and respected of all. Hee was not so vaine glorious, as to publish Bookes for his owne glorie, but being importuned by such as heard him, was constrayned to offer that to thine eye, which was Preached to their eares. In which hee had so behaued himselfe, that whosoeuer acquainted with the language of *Canaan*, shall reade his Workes, may easily see that it was not he that spake, but the holy Ghost speaking in him. And howsoeuer, finding many friends in this place, hee was able only to repay their loue with Dedications of his labours, yet made hee such choice of Patrons for his paynes, that hee would choose none but some worthy *Theophilus*, which is a thing much neglected of the Writers of our age. It pleased God to take him away in his best time to doe good to the Church, and blessed be those worthy ones of that Countrie that take care for his children, now that hee is dead. Is hee now with the Lord? canst thou not (especially you of his charge) heare him speaking in the name of the Lord? now then, conferre with him in these Printed Papers: in the which you shall find such varietie of good Doctrine, as will build you vp further in the course of godlinesse, and cause you to blesse God for these learned labours.

(***)

LONDON,
Saint BARTH. *Exchange, March* 29. 1620.

Thine in the Lord,

ROBERT HALL.

THE TITLES, TEXTS, AND DOCTRINES, OF THE SEVERALL SERMONS.

The Doctrines Triall.

In one Sermon, vpon 1. *Theſſal.* 5. 21.

DOCTRINES.

1. *That it is the duetie of thoſe which honour Preaching, as the meanes appointed for ſaluation, to trie things taught, before they giue their full and abſolute yeelding thereunto.* pag. 2.

2. *That that, which diligence of triall hath diſcouered to vs to bee ſound, muſt with all faithfulneſſe and perſeuerance bee kept and retayned to the end.* pag. 14.

The Chriſtians Liue-Lood,

1. Sermon, vpon *Matth.* 6. 33.

DOCTRINES.

1. *That the things which concerne the Soule, both for the preſent and future good thereof, muſt bee enquired after and ſought for with eſpeciall care.* pag. 25.

2. *That the matters of God, appertayning to his glorie and the ſaluation of our owne Soules, ought in all things to haue the preeminence.* pag. 33.

3. *That they which labour and ſeeke for heauenly things, ſhall not bee left vnſupplied of earthly things.* pag. 37.

Penance for Sinne,

Diuided into 30. Lectures, vpon the 51. Pſalme.

LECTVRE. I.

THE DOCTRINES.

1. *The ſinging of Pſalmes, is of verie ancient and commendable vſe in Gods publike worſhip.*

2. *It*

2. *It is possible for a man, after he is called of God into the state of grace, yet to fall into a great sinne.* pag.63.

LECTVRE. II.

DOCTRINES.

1. *Where there is any true remorse for sinne, there is a readinesse (as farre foorth as is meete) both before God, and the World, to make confession of sinne.* pag.69.

2. *Not the greatest amongst men, ought to bee forborne and spared in their sinnes.* pag.73.

3. *There is no man, of what gifts and graces soeuer hee bee, but in some respect or other, hee hath neede of helpe and direction by a faithfull Minister.* pag.76.

4. *Words of reproofe are neuer in vaine to a religious heart.* pag.79.

LECTVRE. III.

DOCTRINES.

1. *To flie vnto God, is the onely true way to find comfort in the time of spirituall distresse.* pag 83.

2. *The mercie of God in the pardon of sinne, is a blessing of exceeding worth.* pag.86.

3. *In forgiuing sinne, there is an vtter abolishment (on Gods part) of the guilt of sinne.* pag.90.

4. *Man hath no plea but the freedome of Gods grace, in making suite for the pardon of his sinnes.* pag.93

LECTVRE. IIII.

DOCTRINES.

1. *The goodnesse and mercie of God, in euerie respect, and which way soeuer we consider it, is exceeding great.* pag.96.

2. *Sinne, of all things else, is one of the most foule and the most dangerous.* pag.102.

LECTVRE. V.

DOCTRINES.

1. *By how much the more fully any man vnderstands his owne estate, in regard of sinne, by so much the more will hee be earnest and importunate to find grace and mercie with the Lord.* pag.106.

2. *It is a great blessing of God, to haue a tender and awakefull conscience.* pag.112.

LECTVRE. VI.

DOCTRINES.

1. *To the children of God in the day of their Repentance, sinne, in respect that it is an offence against God, is the greatest burthen.* pag.118.

2. *To sinne, without due respect to the sight of God in sinning, is so much the*

the greater sinne, and ought to be a cause of greater sorrow. pag.121.

3. *In the confession of sinne, it is necessarie, as much as possibly one may, to descend into particulars.* pag.124.

4. *Sinne, rghtly considered, is to be termed Euill.* pag.127.

LECTVRE. VII.

DOCTRINES.

1. *The chidren of God, thorowly conuicted of sinne, are forward to submit themseues, euen to Gods seuerest courses towards them, without repining* pag.129.

2. *That which Gods Ministers speake by vertue of ther Office, is to be taken as the Word and speech of God himselfe.* pag.134.

3. *Whatsoeuer the meanes is, or instrument of any manner of affliction, or bitternesse befalling, it is best for Gods Children to acknowledge all to bee wholly from the Lord.* pag.138.

LECTVRE. VIII.

DOCTRINES.

1. *Where there is true Repentance, there is also a disposition to lay to a mans owne charge as much as it is possible.* pag.140.

2. *The whole nature of Man is, from the very first beginning and being thereof, infected with corrupton.* pag.142.

LECTVRE. IX.

DOCTRINE.

1. *Vprightnesse and sincerities of the heart, is a matter very pleasing vnto God, and without which, all outward conformitie is abominable.* pag.152.

LECTVRE. X.

DOCTRINES.

1. *The knowledge of heauenly things appertayning to the right way of pleasing God, and of sauing our owne soules, is the true wisedome.* pag.165.

2. *The Lord himselfe is the proper Teacher of that spirituall and heauenly Wisedome, which is accompanied with saluation.* pag 167.

3. *When God bestoweth vpon any man spirituall wisedome and religious knowledge, he giues such a blessing as deserues acknowledgement.* pag.172.

4. *By how much the more any man knoweth, in matters of Religion and Goalinesse, by so much the fouler is his sinne, when he falleth into any great offence.* pag.173.

LECTVRE. XI.

DOCTRINES.

1. *Such outward things as God hath ordained as helpes, in matters of Religion, as they are not to be neglected, soneither so to bee rested in, as if any good could come from them simply, without a speciall blessing from the Lord.* pag.178.

2. *The bloud of Iesus Christ, is the thing ordained by God, for the purging and washing of our sinnes.* pag.184.

3. *The purging of a sinner, by the bloud of Christ, is such an absolute worke, that it doth not leaue a man guiltie before God of the smallest sinne.* pag.188.

LECTVRE XII.

DOCTRINES.

1. *That contentment which the soule doth feele in the assurance of Gods fauour in the pardon of sinne, is that which deserues indeed to bee termed ioy.* pag.190.

2. *It is no vnpossible thing for a man to haue ioy and gladnesse in his soule, out of the gracious assurance that his sinnes are pardoned.* pag.193.

3. *Hearing is the meanes which God hath sanctified, for the begetting of that ioy, which proceeds from the assurance of Gods fauour in the forgiuenesse of sinnes.* pag.195.

4. *Though hearing bee the meanes of spirituall Ioy: yet it can neuer worke it, vnlesse the Lord shall giue a blessing therennto.* pag.198.

5. *Albeit sinne, while it is in act and in performance, pleaseth: yet when the conscience is awakened, it will proue exceeding terrible.* pag.200.

LECTVRE XIII.

DOCTRINES.

1. *Spirituall distresse and anguish of the soule, occasioned by the sense of sinne, is no certaine signe of a desperate and forsaken state.* pag.202.

2. *Albeit the committing of a great sinne be a matter soone done, yet the obtayning of pardon for it, after it is past, is no easie suite.* pag.206.

3. *The anger and displeasure of Almightie God, is exceeding terrible.* pag 210.

4. *The children of God being truly touched with and for some one or two speciall sinnes, doe thereby take an occasion to consider and examine themselues thorowout.* pag.212.

LECTVRE XIIII.

DOCTRINES.

1. *The true and sincere desire of the soule to haue sinne pardoned, is, and must be accompanied with craning and caring, to bee preserued from the power and seruice of corruption.* pag.214.

2. *The falling of a child of God into some great and speciall sinne, doth rob him, in his owne feeling, of all former graces whatsoeuer.* pag.218.

3. *A cleane heart is a Iewell of great price, and especially to bee desired and sought by euery Christ.* pag.222.

LECTVRE XV.

DOCTRINES.

1. *The graces of God, euen in the best are subiect to such a kind of abatement and decrease, that they stand in need of oft renewing.* pag.226.

2. *A conſtant purpoſe in the heart, and a ſteadie endeuour in the life and courſe to walke ſo as may pleaſe God, is a matter much to bee deſired by euery one that would be ſaued.* pag.235.

LECTVRE. XVI.

DOCTRINES.

1. *It is a grieuous thing to be debarred the libertie of Gods houſe, and the freedome of worſhipping him therewith the reſt of his Seruants.* pag.239.

2. *It is a great Iudgement of God, when a man is not followed with the fauour and bleſsing of God, in that calling and place which he doth ſuſtaine.* pag.244.

3. *Gods Iudgements vpon others, ought to be matter of feare to vs, leſt we ſo offending God, ſhould alſo ſo be puniſhed.* pag.247.

LECTVRE. XVII.

DOCTRINE.

1. *To be deprined of ſpirituall gifts and graces, hauing once receiued them, is a grieuous Iudgement.* pag.250.

LECTVRE. XVIII.

DOCTRINES.

1. *It is the nature and propertie of ſinne, to rob a mans ſoule of all true comfort.* pag.261.

2. *It is not vnpoſsible, but that the ioy and comfort which ſome great ſinne hath taken away, may againe by true repentance be reſtored.* pag.265.

3. *Without Gods vpholding, man hath of himſelfe no power to withſtand any the leaſt occaſion or temptation tending vnto ſinne.* pag.268.

LECTVRE. XIX.

DOCTRINES.

1. *To be freely, willingly, and cheerefully diſpoſed in the wayes of holy obedience towards God, is a ſpeciall bleſsing, and ſuch as wee ought all earneſtly to deſire.* pag.273.

2. *True repentance and conuerſion vnto God, breedes in a mans heart a ſincere deſire of being an inſtrument of the like good, by all meanes poſsible, vnto others.* pag.277.

3. *The act of teaching others, in the things which doe concerne ſaluation, is no vile or vnworthy ſeruice.* pag.281.

LECTVRE. XX.

DOCTRINES.

1. *The mayne and principall matter of all Teaching, by thoſe that intend the good of others ſoules, muſt bee the things of God, reueiled in his Word.* pag.284.

2. *It is not vnpoſsible, but that by the meanes of Teaching, euen they which are moſt vngodly, may be reclaimed.* pag.291.

3. *He is moſt fit to teach the way of ſaluation vnto others, who hath had experience of the mercie of God therein for his owne particular.* pag.293.

LECTVRE. XXI.

DOCTRINES.

1. *The turning of ſinners vnto God, is the ordinarie iſſue of faithfull teaching, & ſuch as may comfortably be expected where that is vſed.* p.295.

2. *No man can aſſure himſelfe that he hath truly profited by dependance vpon Teaching, vnleſſe he be indeed conuerted vnto God.* pag.301.

LECTVRE. XXII.

DOCTRINE.

1. *It is a wofull thing to ſtand guiltie of bloud before the Lord.* pag.308.

LECTVRE. XXIII.

DOCTRINES.

1. *Great ſinnes are not wont to goe alone, but one being yeelded vnto, makes way for another, as bad or worſe then it ſelfe.* pag.319.

2. *It is poſſible for a man to be guiltie of a ſinne before God, though hee himſelfe hath no apparant hand therein.* pag.322.

3. *The whole matter of mans ſaluation is to bee aſcribed onely vnto God.* pag.327.

4. *The generall acknowledgement of Gods grace and goodneſſe, can neuer afford to a mans ſoule any true comfort, till hee is able vpon ſome good ground to apply the ſame to his owne particular.* pag.330.

LECTVRE. XXIIII.

DOCTRINES.

1. *Who ſo receiues or expects any mercie or fauour from God, muſt know himſelfe bound to returne ſome thing backe by way of thankfulneſſe vnto God.* pag.331.

2. *The exerciſe and act of ſinging, is a dutie well becomming Gods people, for the declaration of their due acknowledgement of Gods kindneſſe,* pag.334.

3. *The tongue and voice of man ought to be vſed by him for the declaring of Gods prayſes.* pag.335.

4. *It is a matter agreeable euen to iuſtice with God, that hee ſhould bee gracious and mercifull vnto thoſe who doe truely repent them of their ſinnes.* pag.340.

5. *All ſeruices tending to the teſtification of our dutie and thankfulneſſe vnto God, ought to be performed with cheerefulneſſe.* pag.342.

LECTVRE. XXV.

DOCTRINES.

1. *No man can performe the ſeruice of prayſing God, except God doe by his grace ſtrengthen him thereunto.* pag.343.

2. *When*

2. *When God is pleased to enable, there neuer wants sufficiencie.* p.347.
3, *The prayſing of God is no easie seruice.* p.353.

LECTVRE. XXVI.

DOCTRINES.

1. *It is possible for a man to doe the verie thing which God commands, and yet therein not please God,* pag.357.
2. *God requires no such seruice in Religion, as hath no more in it then an outward forme.* pag.359.
3. *An outward dutie pertaining to the worship of God, may sometimes be omitted without sinne,* pag.363.
4. *In worshipping God, we must not so much looke what kind of worship is pleasing to vs, as what it is which the Lord delighteth in.* pag.366.

LECTVRE. XXVII.

DOCTRINE.

1. *Of all other seruices to be presented vnto God, a broken heart and a contrite spirit, is in his account the principall.* pag.368.

LECTVRE. XXVIII.

DOCTRINES.

1. *The prosperitie and happinesse of Gods Church, is a matter very deare and precious vnto those that are Gods children.* pag.382.
2. *True repentance makes a man desirous and carefull to repaire such more speciall hurts and wrongs as hee hath done, either by his generall euill course before his calling, or by falling into some great offence after his calling.* pag.386.
3. *Wee must not expect or craue any good thing from God, either for our selues or others, but onely out of the freedome of his grace.* pag.389.
4. *In all our prayers We must referre the successe of our Petitions vnto Gods disposé.* pag.391.

LECTVRE XXIX.

DOCTRINES.

1. *Euen outward things appertayning to this life, and to our state and welfare in this present world, are to bee reputed the guifts of God, and his goodnesse for them is to be depended on.* pag.393.
2 *He who is a good man, is also well and carefully affected to the common good.* pag.398.

LECTVRE XXX.

DOCTRINES.

1. *It is a great blessing, when the seruices which men present and tender vnto God, doe finde acceptance with him, and are approued by him.* p.406.
2. *It is a great mercy of God, when there is a generall freedome and forwardnesse in the people, in respect of the publike acts and exercises of deuotion.* pag.415.

A Preſent for Cæſar.

In two Sermons, vpon LVKE 20. 25.

The firſt Sermon.

DOCTRINE.

1. *That Kings and Princes haue a certaine right and due, pertaining to them by Gods appointment, which is not lawfull for any man to keepe from them.* pag.432.

The ſecond Sermon.

DOCTRINE.

1. *That it is not lawfull for any man to depriue Almightie God of that which is his due.* pag.446.

A bargaine of Salt.

In two Sermons, vpon MARK. 9. 50.

The firſt Sermon.

DOCTRINES.

1. *That a preaching Miniſterie is a thing in it ſelfe of very great and neceſſarie vſe in the Church of God.* pag.463.

2. *That there is nothing either worſe, or more vnprofitable, then ſuch a Miniſter, from whom the Church and People of God can receiue no ſpirituall ſeaſoning.* pag.472.

The ſecond Sermon.

DOCTRINES.

1. *That an inward ſeaſoning with Religion and Grace is ſuch a thing, as all the Diſciples of Chriſt Ieſus muſt endeuour for.* pag.482.

2. *That amongſt the Diſciples of Chriſt, there muſt bee mutuall peace.* pag.495.

THE DOCTRINES TRIALL:

Shewing both the neceſſitie and the way of trying what is taught.

In a Sermon vpon 1. Theſſ. 5. 21.

By SAM. HIERON,

1. COR. 10. 15.
Iudge yee what I ſay.

LONDON,
Printed by *William Stansby.*

1628.

TO

MY REVEREND FRIEND,

Maſter Doctor *Chadderton*,

MASTER OF EMANVELL *COLLEDGE IN* CAMBRIDGE.

SIR, as a pledge of the reſpect I owe you, I haue made my ſelfe bold, vnder your name, to ſet forth this Sermon. The old Prouerbe, which forbiddeth to ſend Owles to *Athens*, hath taught mee not to ſend this to you, as a matter of ſupply: you (now) liue at the VVel-head (from whence I confeſſe, and reioyce, my ſelfe to haue drawne that little, by which it hath ſince pleaſed God to enable mee to the doing of ſome ſeruice in his Church) and were (long ſince) one of thoſe iudicious and painfull Diuines, at whoſe feete I ſate (with many others) in the dayes of my preparation to that worke, wherein I now (by the aſsignement of the Lord

Lord of the Vine-yard) am imployed. In this therefore, I deſire rather to be thought to preſent you with an account of mine owne courſes, then with any direction for yours: The two Verſes before this, I haue preached on, and the Sermons are abroad. As I held it neceſſarie to treate on this alſo, ſo I thought it fitting to publiſh that, which concerning it was giuen mee to deliuer. There is no one thing (I thinke) in which our ordinarie hearers, are either more vnskilfull or more backward, then this dutie of trying Doctrines: what vnſettledneſſe in opinion, what vnſoundneſſe in iudgement, this hath cauſed, I doubt not, your ſelfe in your long experience haue obſerued. If I ſhall preuaile ought to the curing of this Epidemicall Diſeaſe, I ſhall glorifie God in that behalfe. My endeuour that way I haue ſhewed in this ſmall Sermon which (here) from your hand, I commend to the common vſe of Gods *Iſrael:*

From *Modburie* in *Deuon.*

Yours reſpectiuely,

SAMVEL HIERON.

TITLES AND TEXTS OF SCRIPTVRE HANDLED IN THIS BOOKE.

The Doctrines Triall.

1. THES. 5.21.

Trie all things: and keepe that which is good.

The Christians Liue-Lood.

MATTH. 6.33.

But seeke yee first the Kingdome of God, and his Righteousnesse, and all these things shall be ministred vnto you.

Penance for Sinne.

PSALME LI.

The Argument.

To him that excelleth. A Psalme of Dauid, *when the Prophet* Nathan *came vnto him, after he had gone into* Bath-sheba.

1. *Haue mercie vpon me, O God, according to thy louing kindnesse: according to the multitude of thy compassions put away mine iniquities.*
2. *Wash me thorowly from mine iniquitie, and clense me from my sinne.*
3. *For I know mine iniquities, and my sinne is euer before me.*
4. *Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou mayest be iust when thou speakest, and pure when thou iudgest.*
5. *Behold, I was borne in iniquitie, and in sinne hath my Mother conceiued me.*
6. *Behold, thou louest truth in the inward affections: therefore hast thou taught me wisdome in the secret of mine heart.*
7. *Purge me with Hyssope, and I shall be cleane: wash me, and I shall be whiter then Snow.*
8. *Make me to heare ioy and gladnesse, that the bones which thou hast broken may reioyce.*

9. *Hide*

9. *Hide thy face from my ſinnes, and put away all mine iniquities.*
10. *Create in me a cleane heart, O God, and renew a right ſpirit within mee.*
11. *Caſt mee not away from thy preſence, and take not thine holy Spirit from mee.*
12. *Reſtore to me the ioy of thy ſaluation: and ſtabliſh me with thy free Spirit.*
13. *Then ſhall I teach thy wayes vnto the wicked, and Sinners ſhall bee conuerted vnto thee.*
14. *Deliuer mee from bloud, O God, which art the God of my ſaluation, and my tongue ſhall ſing ioyfully of thy Righteouſneſſe.*
15. *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*
16. *For thou deſireſt no Sacrifice, though I would giue it: Thou deligheſt not in burnt Offering.*
17. *The Sacrifices of God are a contrite ſpirit: A contrite and a broken heart, O God, thou wilt not deſpiſe.*
18. *Be fauourable vnto Sion for thy good pleaſure: build the walls of Ieruſalem.*
19. *Then ſhalt thou accept the Sacrifices of Righteouſneſſe, euen the burnt Offering and Oblation: then ſhall they offer Calues vpon thine Altar.*

A Preſent for Cæſar.

In two Sermons.

LVKE 20.25.

Then he ſaid vnto them, Giue vnto Cæſar *the things which are* Cæſars, *and vnto God, &c.*

The ſecond Sermon.

VERSE 25.

And to God thoſe which are Gods.

A Bargaine of Salt.

In two Sermons.

MARKE. 9.50.

Salt is good: but if Salt haue loſt his ſaltneſſe, wherewith will you ſeaſon it? Haue Salt in your ſelues, and haue peace one with another.

The ſecond Sermon.

Haue Salt in your ſelues, and haue peace one with another.

A briefe direction for the Commers to the Lords Table.

THE DOCTRINES TRIALL:

1. THES. 5. 21.

Trie all things: and keepe that which is good.

I Will not enter into any course of repeating that which I taught in my former Sermon. This in briefe, to manifest the connexion and order of both; both my two Texts, and Lectures. In the former wee were taught the necessity of diligent and respectiue dependance vpon the preaching of the word, vnlesse we will presumptuously and vnwarrantably aduenture our selues vpon the neglect of the ordinarie way, by which God is pleased to collect & gather his, vnto himselfe. We are now to be informed, with what wisedome it becometh vs to behaue our selues in awaiting vpon this Ordinance of God, that so we may reape that good by it, which in the purpose of God is intended in it. A seruice, in it selfe, and in it owne nature, wholesome and profitable, may yet in the manner of vsing it be depraued. Hearing is a very necessarie and important dutie: and yet, a man through his owne default may be constant and continuall in it to his hurt, rather then to his benefit. To the end therefore we may attend vpon this exercise of Prophecying, as that thereby we may be edified in our holy Faith, *Paul* commendeth here vnto vs, two necessarie Vertues: First *Discretion*: Secondly, *Constancy*. Discretion, to trie all things. Constancy, to hold fast that, which is found vpon tryall to be good. To retaine ought in Religion stifly, before a man haue tryed it thorowly, what greater folly? This is wilfulnesse rather and Pertinacy, then true Constancy. Again, to examine points diligently, and

The order of the place.

The generall scope thereof.

The diuision of it.

then to neglect them carelesly, what greater vanitie? It is a great deale of labour to no vse. But to sift and scanne that which is heard, exactly, and to maintayne that which is found, to hold at the touch resolutely, this is the glory and credit of Christianity. Of these two points I am now in order to intreate.

The first Doctrine.

Concerning the first, this is the doctrine: *That it is the dutie of those which honour Preaching as the meanes appointed for saluation. To trie things taught, before they giue their full and absolute yeelding thereunto*: Who that lookes vpon the place, but he will forthwith conceiue this to be the Doctrine? The aduice of the spirit of God is, that our honouring of Prophecying, should be accompanyed with trying it. So respect it, as that you binde not your selues to a receiuing without enquirie, hand ouer head, whatsoeuer is commended by it. Heereto is that charge to be referred, *Of* * *trying the Spirits*, that is *Of examining their Persons and Doctrines, who professe to speake vnto vs by the Spirit.* It remayneth vpon Record, as an honour to the Nobles of *Berea*, and it is a rule for vs, that hearing *Paul* and *Silas* preach, [a] *They were diligent in searching, whether the things they spake were so.*

The course of seeking holy Knowledge, at the mouthes of those, whose lips by their calling ought to preserue it[b], is termed by *Solomon*[c] *A buying of the Truth*, As therefore in buying, it is euery mans wisedome to consider the Wares which are tendred to him, how they are conditioned, and (as *Chrisostome* saith pithily to this purpose) *To goe from Shop to Shop, and from Chapman to Chapman*, to looke where he may haue the best, before he make a through bargain: so it ought to be the care of a prudent Christian, to consider of particulars, which are taught, before he giue them entertaynement. [d] *Take heed how you heare, said our Sauiour*; Doth not this Take heed in hearing, intend a triall of things heard? Consider two things with me; and the Truth, Equitie, and Necessitie of this Doctrine will soone bee yeelded to. The one is, *The possibilitie of being deceiued in our dependance vpon Prophecying*, The other is, *The danger of mistaking.* The possibility of being deceiued, proceeds from two things: First, Somewhat in them, which prophecy: Secondly, Somewhat in our selues, who listen thereunto. Touching them wich Prophecy, there are two sorts by whom there is danger of deceit. First, Some purpose to deceiue: Secondly, Some casually may deceiue. Some purpose to deceiue, whom the Apostle termeth, [e] *Lyers in wait to deceiue*, and whom he compares (according to the nature of the Greeke word vsed) *to Cheaters and false Gamesters*, who haue deuices by cogging Dice, to deceiue the vnskilfull. These [f] *speake peruerse things*, and [g] *priuily bring in damnable Heresies.* It hath beene an ancient practice of the Deuill, [h] *To be a lying spirit in the mouthes of some Prophets*: There haue beene euer some [i] *misse-leading Leaders*; [k] *causers of the people to erre by their lyes*; and Saint *Peter* hath assured vs, that in this particular, the latter times wil hold proportion with the [l] former: Still there will be some seedsmen of Tares amongst them that sow the purer Wheate; some temperers of Leauen, with the sweet lumpe of

Gods

* 1. *Iohn.* 4. 1.

a *Act.* 17. 11.

b *Mat.* 2. 7.
c *Pro.* 23. 23.

Gyrare negotiatorem vnum & alterum, Chrys. Hom. 44. in opere imperfect.

d *Luk.* 8. 18.

e *Eph.* 4. 14.
ἐν τῇ κυβείᾳ.

f *Act.* 20 30.
g 2. *Pet.* 2. 1.
h 1. *King.* 22. 22
i *Isa.* 3. 12.
k *Ier.* 23. 32.
l 2. *Pet.* 2. 1.

Gods ſacred Truth. Others there are again, which may caſually deceiue, and they are alſo of two ſorts. The one ſort are ſuch as may leade the people into errour (though perhaps it be not their purpoſe) through their inſufficieny their rawneſſe, their vnskilfulnes, their negligence, for, and in the diſcharge of this great ſeruice of inſtructing. Too many ſuch there be, who wanting [m] *the tongue of the Learned*, who lacking [n] iudgement, and skill of [o] *right diuiding the Word of Truth*, and being no [p] *well-taught Scribes to the Kingdom of Heauen*, and then withall being careles of that charge, touching [q] *taking heede to Doctrin*, doe vent many things vnſound and vnſauourie, ſometimes *things vaine and fooliſh*, as the Scripture termeth them [r] ordinarily, [s] *ſuch as God neuer commanded, nor ſpake, neither euer came into his minde*, whereby [t] *the minds of the ſimple are deceiued*, and [u] *the hearts of the Righteous made ſad*. Theſe be ſuch as *Paul* calleth [x] *Deceiued deceiuers*. They are beguiled themſelues, and ſo beguile others. I will not be ſo vncharitable as to range ſuch among purpoſed Deceiuers: yet this I ſay, they themſelues, being through vnskilfulnes and negligence miſtaken, doing the Lords work more remiſly then is fit, they become an occaſion of erring vnto others. When men come to the handling of holy things, not wel inſtructed themſelues, and then doe that which they doe, without any great conſcience (it may be they doe it for forme, and binde themſelues to ſpeak according to the Times) it cannot be auoided (though it may bee, their hearts are not ſo naught as to meane deceit) but ſometimes others by them ſhall be in danger to be miſled. The ſecond ſort of ſuch as caſually may deceiue, are euen the beſt, the moſt ſufficient and faithfull Teachers. It is poſſible, that euen ſuch, notwithſtanding all their care, may at a time deliuer that which is not ſafe to entertaine. None ſince Chriſt, neither companies of Men, nor particular perſons, haue had the infallible aſſiſtance of the holy Ghoſt, except the Apoſtles. [y] *Our knowledge here is but in part*. In ſundry things (as men) we are many times much miſtaken. And it falleth out many times, through Gods wiſe diſpenſing, *that ſomewhat is reuealed to him which ſitteth by*, which he, who occupieth the roome of the Teacher doth not vnderſtand; as is gatherable out of that ſaying of the Apoſtle, (1 *Cor.* 14.30.) This is the firſt thing out of which there ſprings a poſſibility of being deceiued. The ſecond is, from out of our ſelues which come to heare. We are naturally in matters of Religion eaſily miſcarried, by reaſon *of the vanity of minde and darknes of cogitation*, which we haue brought with vs from the [a] Wombe: [b] *We are vnwiſe by nature and deceiued*. And then what through preſumptiõ, truſting too much to our ſelues, what through a kinde of natiue lothneſſe to endure the paynes of Trying, what through an affectation of Nouelty, we are very lyable to deceit, apt to drinke in errour as water, and to bee [c] *carried vp and downe with euery wind of Doctrine*. As it is ſaid of vs in the generall, that wee are Clay to God, and Waxe to the Deuil: ſo may it be applyed to vs in the particular, that we are hardly wrought to an entertaynement of a Truth, but ſoon wonne to the embracing of an Errour. The Iewes, in regard of their vntowardnes

m *Eſa* 50.4.
n *Mica.* 3 8.
o 2.*Tim.* 2 15.
p *Matt.* 13.52.
p 1.*Tim.* 4.16.
r *Lam.* 2.14. *Ier.* 19.5.
t *Rom.* 16.18.
u *Eze.* 13.22.
x 2.*Tim* 3.13. πλανῶντες πλανωμενοι.
y 1.*Cor.* 13.9.
a *Epheſ.* 4.18.
b *Tittus* 3.3.
c *Eph.* 4.14.

to good, were termed [d] *ſtiffe-necked*, and [e] *a gainesaying people*, and [f] *ſoone turned out of the way which God commanded them*; and the [g] *Galatians were ſoone remoued to another Goſpell*, and the paynes [h] *of forming Chriſt in them, was as a trauailing in birth.* Euer ſince the razing out of vs the Image of the God of Truth, there hath been in our nature ſuch an affinitie with falſhood, that that which Saint *Paul* cals [i] *the deceiueableneſſe of vnrighteouſneſſe*, is very preuailing, ſpeedily to entangle vs. *That ſame Canker or Gangrene* of vntruth doth ſo ſeize vpon vs, and [k] *it fretteth* apace when it hath once begun hereupon, the Bringers in of Hereſies haue *many to follow their damnable wayes*: and Antichriſt [m] *hath ſmall and great, rich, and poore, to receiue his marke.* Now for *the danger of erring* in matters of this kinde, it is not hard to diſcouer it. Religion is a matter which concernes the ſoule, and the euerlaſting happineſſe thereof. A miſtaking therefore muſt needs be followed, with a more then ordinary hurt. I know there are diffrences and degrees of errors in matters of Religion, Some doe ſtrike more directly to the hart of Piety, and weaken the very mayne foundation of Faith. Some are not altogetherof ſo dangerous a nature; being in points of leſſe importance. The former are as mortall diſeaſes in the body: the other are but as ſuperfluous humours within, or ſwelling tumours without. But yet as in the body, ſmaller griefes, when they are multiplyed and continued, become preiudiciall to the life of the whole: ſo theſe * kinds of miſtakings, when they are ordinary and increaſed, grow dangerous to the Mayne. [n] *A little Leauen doth leauen the whole lumpe*: It is applyed by the Apoſtle, to ſhew what inconuenience followes the entertaynement of (as it may ſeeme) a petty errour in the things of God. Then withall in the day of temptation, when a man is either before the World called into queſtion for that which he doth profeſſe, or elſe ſifted and winnowed by Satan, about that which he beleeues; how wofull and hazzardous ſhall his caſe be, if he haue taken vp his Religion only (as I may ſo ſpeak) vpon truſt, or rayſed it vp out of his owne ſurmiſe! There is neither of theſe, but will bee a poore ground for him to relye vpon, in the time of Triall. Small courage ſhall one haue, to engage his life for that, for which his beſt proofe is the authoritie of him from whom he receiued it: and it will not be eaſie to anſwer the Deuill, by alleadging the name of a Man, vnleſſe he be able to iuſtifie his Tenent by diuine Authoritie. So then, if either wee conſider the eaſineſſe of erring in matters of Religion, or the perill of miſtaking therein, wee muſt needs acknowledge this Doctrine, touching the Triall of Doctrines, to be true. How ſhall this eaſineſſe to erre be preuented? How ſhall this danger of not going aright bee auoyded? but by this one courſe of conſidering all things, and of examining each poynt, before we build vpon it as a certaintie.

The Deuill labours to poyſon the Fountayne of Truth (the publike Miniſtrie) ſo that oft-times there ſtreame euen from it very dangerous conceits: & that old ſaying may be well applyed to our Profeſſion, *Many good inches, but few good Plough-men:* So, many Aduentures to ſpeake from

d *Act.*7.51.
e *Rom.*10.21.
f *Exod.*32.8.
g *Gal.*1.8.
h *Gal.*4.19.
i 2.*Theſ.*2.10.
k 2.*Tim.*2.17.
m *Reuel.*13.16
* Inferior.
n *Gal.*5.9.
Πολλοὶ ἐυκίνται, παῦροι δὲ τεχνῆς ἀροτῆρες.

from the Pulpit; not ſo many who obſerue the Rule, of ſpeaking *as the Words of God*, & then the beſt ſometimes are ouerſhot. I remember what we learned when we were Boyes, How one *Cannius* was coozened in the buying of a Garden in an Iland. The Seller firſt inuited him to it, and for that day hired diuers Fiſhermen, to attend the Banks with Boats and Nets, and to bring in plenty of Fiſh, and to lay it at his feet, making *Cannius* beleeue (who wondered at it) that it was the Royaltie of the place, & that that ſeruice was due to him, as Lord of the Garden, whenſoeuer he came thither. *Cannius* beleeuing him & being much in loue with ſuch a commoditie, would needs haue the Garden, and paid for it to the purpoſe. Shortly after, hee had a diſpoſition, to let ſome of his friends ſee what a purchaſe he had made, and brought them to the Garden to bee merry, making full account that the Fiſhermen would be there, both to ſhew him paſtime, and to preſent him with a tribute of Fiſh. When hee ſaw neither Boate, nor Fiſherman, nor Net, hee asked his Neighbours whether it were Holy-day with Fiſhermen? They anſwered, None that they knew of; and added withall, that they wondred at the late reſort of Fiſhermen there, as a thing vnuſuall in that place. Vpon this, *Cannius* perceiued he was coozened: but it was too late; he could not helpe it. And thus may an heedleſſe perſon be deceiued in his dependance vpon Gods Ordinance: He may meet with ſome craftie *Pythius* (for ſo was he called who deceiued *Cannius*) who may commend a Doctrine to him, and ſet it out with many plauſible termes, as if it were of ſuch & ſuch excellent vſe for a mans ſoule; which yet, when it is brought to triall, ſhall be found to yeeld out no ſo ſuch matter as was promiſed. Thus ſtill may this poynt be amplified, touching the poſſibilitie to receiue infection, euen by preaching: to which when we ſhall ioyne our owne aptneſſe to be miſſe-led, and the perill of going awry, the generall poynt muſt needs bee yeelded to; namely that in receiuing of Doctrines, Trying ought to goe before Truſting; we muſt labour to be ſure that that which we intend to keepe is good, before we ſet vpon the keeping of it as good.

o 1. *Pet.* 4. 11.

Cicero Offic. l. 3.

This poynt of Doctrine makes to the diſcouery (I wiſh alſo it may ſo pleaſe God, to the recouery) of three great euils, which are very preuailing, and very vniuerſall in theſe our Times. Firſt, *Wilfulneſſe*. Secondly, *Careleſneſſe*. Thirdly, *Vnskilfulneſſe*. The firſt of theſe is a froward humour. The ſecond, a negligent humour. The third a ſottiſh humour. They are ouercome with the firſt, who pleade for their excuſe, in either not hearing, or not crediting any who they heare; the varietie of opinions to be found among Preachers, and the poſſibilitie of being deceiued by dependance on them; ſcarcely two of them of a mind (ſay ſome) and therefore my reſolution is, I will beleeue none. How doth this agree with the Rule of Trying all things? It is not the counſell of the holy Ghoſt, becauſe there is a ſpirit of errour in the mouthes of many, and the beſt learned may miſtake, therefore ceaſe to heare; but becauſe it is thus, be ſure to trie. This binds to iudicial hearing, it giues no warrant to deſiſt from hearing. Wilt thou rather ſtarue, becauſe of a poſſibilitie to bee poyſoned?

The vſe.

or goe naked and nere the winde, becauſe in the ſhops of them that ſell, thou mayſt be coozened? or lye downe in the ſtreet, or by the hedge, becauſe (perhaps) thou maiſt either goe wrong, or ſtumble on the way? Our Sauiour would haue his Diſciples learne and inquire, & ſeeke to be ſure p *what he was, though ſome ſayd one thing, ſome another, touching him.* That I may be deceiued, muſt increaſe my care, not ouerthrow my diligence.

p *Mat.*16.13. 15.

Now touching the ſecond euill, of *Careleſneſſe*, it is to be ſeene in thoſe, who are apt to take all for ſound & good, which is deliuered. If they can countenance that which they ſeeme to maintayne, with the name of a Teacher, or ſay, it was deliuered at a Sermon, they thinke it is enough. Eſpecially there is euen a kinde of Idolatrie committed by ſome, in felling themſelues ſo to ſome mens iudgements, that they do in a manner repute euery word an Oracle which they ſpeake. It is ſufficient for them, if ſuch or ſuch a man hath ſaid it. This is euen a ſpice of that which Saint *Paule* termes q *a being ſeruants to men.* It is r *to haue ones faith more in the wiſedome of man, then in the power of God.* ſ *Let a man eſteeme of vs, as the Miniſters of God,* but yet, not as men, in whom, but t *by whom, you beleeue.* u *Were hee an Angell from heauen,* yet his Goſpell muſt bee looked into. Harken to a matter becauſe we ſay it; ſo much wee may challenge by our place: but doe not beleeue it, vntill you know vpon what ground we haue ſpoken it. Could wee once worke a conſcience of this duty in our Hearers, many who doe now deſpiſe our Doctrine, would then approoue it; and they which doe approoue it, would finde ten times more ſweetneſſe in it then they doe.

q 1.*Cor.*7.23.
r 1.*Cor.*2.5.
ſ 1.*Cor.*4.1.
t 1.*Cor.*3.5.
u *Gal.*1.8.

But now commeth the third euill, at the leaſt as bad as the two former, and that is *Vnskilfulneſſe.* This reacheth farre. For, beſides, that they who are guiltie of the two before named, are alſo chargeable with this; euen they who are better diſpoſed, and haue a kind of inclination to the duty of Tryall, yet want that skill, & ableneſſe for it, which is neceſſarie. It is not eaſie, no not among the beſt Profeſſors, to finde a man x *that hath an exerciſed wit, to diſcerne both good and euill.* A witty and ingenious man, well ſpoken, and able to carry a matter handſomely, and to ſet it out with a ſmooth and pleaſing phraſe, would ſoone deceiue euen a great many of thoſe which meane well.

x *Heb.*5,14.

Quickly might a man of Artes & Parts, make many of vs to ſtagger, euen touching thoſe very things which hithrto haue gone with vs for current, & wherein we haue ſeemed very confident. A man might ſo lap vp the poyſonous drugs of Poperie, & ſo guild them ouer with the ſeeming allowance of Scripture, & of hore-headed Antiquitie, that euen the greateſt part would ſoone ſwallow them downe without ſuſpition. This is a truth, but a lamentable truth. What pitty is it, that after this long Sunneſhine of the Goſpell in this Land, there ſhould be ſo many, who but (as Saint *Peters* terme is) ſee glimmeringly, and vncertainely, like one y *who cannot ſee a farre off,* in matters of Religion; and like *Zebul* in the holy Storie, either take Men to be but the ſhadowes of Mountaynes, z or the ſhadowes of Mountaynes to be Men. They know not what to make of

y 2.*Pet.*1.9.
μυωπάζων.
z *Iudg.*9.36.

many

many things, what to conceiue, or how to determine. And as *Absolom* and the Elders of Israel, at the first gaue a generall approbation to *Achitophels* aduice, and were ready to follow it, but by and by said, *The counsell of* HVSHAI *the Archite was a great deale better*, and so did [a] accordingly: so they who now say; Surely, this is the Truth which wee must bide by; within a while are apt to cry out; Nay, but this is the better; and like the *Lystrians* in the Storie, be readie *to cast him out*, whom in the beginning [b] they did magnifie. Must I not here say with the Apostle, [c] *Shall I prayse you in this? in this I prayse you not.*

a 2. *Sam.* 17. 4. 14.

b *Act.* 14. 19.
c 1. *Cor.* 11. 22.

Now happy might I account my selfe, if the Doctrine which I haue framed out of this Text, might become a purgatiue receit, for the remouing of these three malignant Humours; then the which, I professe I know none, which doe more preiudice the good concoction of that heauenly & wholsome Doctrine which is taught vs. If we can say, this Text is not the Word of God, or that it hath no Authority to binde vs, or that it doth not directly make against these three corruptions, I see no cause but we may cherish them, and maintayne our selues in them, but otherwise, it becommeth vs, vpon the payne of the most High his displeasure, to cast aside all either frowardnesse, or neglect in this matter, & to labour to haue skill in the performance of this Trying dutie. [d] *We disclaime all Lordship ouer your faith*, we are set on worke [e] *for the seruice of your faith*, not for commanding it. We leaue it to Papists, to tyrannize ouer mens thoughts in matters of Religion, and to require the people to lap their faith in the generall beleeuing of the Church. We desire you to Trie, we beseech you to enquire, we would faine bring you [f] *to stand in the wayes and aske*, we know, you can neuer till then haue [g] *stablished hearts*; you can neuer attayne to that of being [h] *fully perswaded euery man in his owne minde:* and when you shall doe this you will say to vs, who haue preached to you, as the *Samaritane* sayd to the Woman, *now we beleeue not, because of your sayings*, for we haue found it our selues, and know that this and this is so [i] indeed: or after some such sort, as the Queene of the South sayd to *Solomon*; The sweetnesse which wee now feele in Religion, [k] *farre excelleth your report.*

d 2. *Cor.* 1. 24.
e *Phil.* 2. 17.
f *Ier.* 6. 16.
g *Hebr.* 13. 9.
h *Rom.* 14. 5.
i *Ioh.* 4. 42.
k 1. *King.* 10. 7.

Now because, if I should winne you all to a resolution, of Trying Doctrines, and then leaue you doubtfull, how & which way to performe it, my course would be vnprofitable: therefore you shall giue me leaue to bestow some paynes that way, and to giue some necessarie directions in that behalfe. That there is a meanes to attayne to some sufficiency for the discharge of this seruice, why should I goe about to proue? God would neuer bid vs Trie, if it were not possible for vs to be able to Trie. Now all Triall of Doctrine must be by some Rule. The Greeke word here tanslated Trie, betokens such a triall as Gold-smiths vse touching metall; for the discerning whereof they haue a touch-stone, at which that which wil not hold, is reiected and layd by as counterfeit. A touch-stone there must be sought, for this businesse. And when we haue found it, we must vnderstand how to make vse of it, to that end. The mayne Touch by which all

Doctrine

Doctrine must be tryed, & by which it must either ſtand or fall, is the wil of God reuealed in the Scriptures. [l] *Bring them to the Law, and to the Teſtimonie* (ſaid the Oracle of God of old) *and conſider whether they ſpeake according to that Word.* By this our Sauiour himſelfe was content to bee [m] tryed; By this the preaching of *Paul* and *Silas* at Theſſalonica was [n] tryed. Religious Doctrines are Gods matters: and ſhall we haue a better then God to be tryed by, in the things of God? & how ſhall we know what is Gods minde in a matter of Doctrine, but by the Scripture? Excellently ſpake he, who called the Scripture *the Heart & ſoule of God*; and he who affirmed that God hath left for vs in the Scriptures, *A Fortreſſe againſt errours.* Let Papiſts (if they will needs) perſiſt in their blaſphemous diſclayming the trial of the Scripture, accounting Traditions to be *the Touch ſtone of Doctrine*, and the *Foundation of Faith*, and reputing the Scriptures to be rather a kind of *Store-houſe for aduice* in matters of Religion; yet we will euer account them the *Diuine Beame*, and the moſt exact Ballance, & approue that courſe of That great *Conſtantine*, exhorting the Fathers aſſembled in the Nicene Councell, *to take the reſolution of things in queſtion, out the diuinely inſpired Writings.* And let men learne here by the way, how neceſſarie it is for them, if they would bee rightly grounded in Religion, to bee well acquainted with the Scriptures. Our Sauiours rule can neuer faile: [o] *You are deceiued, not knowing the Scriptures.* God forbid, wee ſhould vnder any pretext diſhearten you in your care to turne ouer Gods Booke. Let profaneneſſe and Poperie caſt reproches vpon diligence and ordinarineſſe; herein, wee the Miniſters of Chriſt, ſhal rather call vpon you, as *Chryſoſtome* of old did vpon his Hearers, *Heare, O you men of the World, get you Bibles. It is*, ſaith another of the Ancients, *of all torments, the greateſt to the Deuils, if they ſee a man giuen to the reading of the Scriptures.* We would reioyce to ſee thoſe dayes ſpoken of in Storie, *wherein the ſecrets of the Scriptures ſhould be familiarly known to Taylors, Smithes, Weauers, Semſters, Deluers, Neat-herds, &c.* and of which *Hierome* ſpeakes, *Wherein euen ſilly Women were wont to contend, who ſhould learne without booke moſt Scripture.*

Neuer will we hold with that blaſphemous Papiſt, *That it was the inuention of the Deuill, to permit the people to reade the Bible*: but wee will ſtill preſſe you with that of the Apoſtle, [p] *Let the Woord of Chriſt dwell plentiouſly in you.*

Thus haue we found the Touch-ſtone: let vs now enquire how it muſt be vſed. A little Child, or a Foole may eaſily finde a Touch-ſtone, and yet when he hath it, not know what to doe with it, more then with another ordinarie pibble. Though the Scriptnre be not ſo common as it ſhould, yet it is conuerſed with by more, then can tell how to turne it vnto good. This then ſhall be the next part of my taske, to ſhow how the Scriptures may be made vſe of, for the Triall of Doctrines.

And here there are two things conſiderable. Firſt, *How he muſt be qualified, who aduentureth to meddle with the Scripture.* Secondly, *How being ſo qualified as is neceſſarie, he may be able to apply it to this vſe.* Firſt, whoſo puts

l *Iſa.*8.20.

m *Iob.*5.39.

n *Act.*17.11.

Cor & Animam Dei, Gr. in Reg. 3. *Firmamentum contra errores*, Aug. in Ioh. 1. tract. 2 *Lindanus Panop. l.*1.*c.*9. calleth them *Lidium lapidem. l.*5 *c.*2. *Fundamentum Fidei. Cõmonitorium Bellar. Diuina ſtatera*, Aug. l.2. Bap. *c.*6. *Exactiſſima trutina*, Chr. hom. 13. in 2 Cor. τῶν ζητουμένων λύσιν ἐκ τῶν θεοπνεύστων λόγων, Th. *l.*1 *Inſt. c.*7.

o *Matt.*22.29. *Auditeſeculares comparate vibis Biblia*, Hom. 9. in ep. ad. coloſ. *Super omnia tormentorum genera, ſi quem videant verbo Dei operã dare*, Orig. in Num. Hom. 27. Theod. de Corrig. Græcorum affect. lib. 5. *Hier.* in Pſ. 133. *Mart. Pereſ.* de Trad. l. 44.

p *Col.*3.16.

puts his hand to the Scripture in desire to get skill by it, so, as that by the helpe hereof, he may be able to examine Doctrines, it is meete especially that he be a man of an humble spirit. q *They be the humble, to whom the Lord giueth grace*; r *He dwelleth with such*; s *He teacheth his way to such*; *to them he reuealeth his secrets*: t *A man must humble himselfe, that he may walke with his God.* It is a good speech of AVGVSTINES, *The Doctrine of the Scripture is so tempered, that there is no man but may draw thence sufficient for himselfe, prouided that he come vnto it with Deuotion.* Now that which the Scripture meaneth by *humblenesse of Spirit* in this case, & *Augustine* by *Deuotion*, is this; *A yeelding of a mans selfe ouer to be taught of God, out of a resolued and strong opinion, that he is of himselfe but a Foole in the things of God.* This is that which the Apostle calleth a *being a foole*, u *to the end that he may bee wise.* x *They be the simple, to whom the Word of the Lord giues sharpenesse of wit.* The summe is this in a word (that I may not dwell vpon this particular;) Except a man be sensible in himselfe of mans natiue dulnesse in the matters of God, of the vnfitnes of his reason, to iudge and determine in points of that nature, & so resolue to submit himselfe wholy to bee taught of God, and to conforme himselfe, and to subdue his thoughts, & to frame them to that which he shall reueale, it is vnpossible that he should euer be by the Scriptures made wise vnto saluation. Now, the best euidence of ones being furnished with this worthy qualitie, is his binding himselfe not to looke into the Scripture with out Prayer. Thus did *Dauid* bewray the meeknes of his Spirit, by begging of God *to open his eyes*, to y *see the wonders of the law*, by praying him to z *giue him vnderstanding*, to a *teach him good iudgement and knowledge.* This shewed *Dauid* to haue renounced all opinion of his owne sufficiency, & to haue resigned himselfe ouer wholy vnto the Lords guidance. He would not trust himselfe in wading into these depths: but in more then a iealousie ouer himselfe, he cast himselfe altogether vpon God. It is but as *Paul* calleth it, b *vaine iangling*, & c *science falsly so called*, a kind of frothy knowledge, whatsoeuer men get out of the Scripture, aduenturing on it, without this qualitie. Determine if thou wouldest get ought out of Gods Booke, by which thy soule may bee satisfied as with marrow & fatnesse, neuer to betake thy selfe to the vse of it, but to vrge that vpon thy selfe, which the Woman of Samaria scoffingly said to Christ, d *Thou hast nothing to draw with, and the Well is deepe*, without thee, *O Lord, I shall depart emptie away. God must bee prayed vnto, and wee must say with the Apostles, Lord, shew vs this Parable.*

Now, when a man is thus addressed & prepared with an humble, yeelding, & resigned Spirit, his next care must be, to be furnished out of the Scripture with some matter of Rule, by which he may stil in his hearing course, make that triall which is necessary. This matter of Rule, I may thus distinguish; It is either more generall, or more speciall & particular. The more generall matter of Rule, is the Doctrine of Catechisme. I will shew you what I meane herby. There is a thing, which *Paul* in one place calleth e *the Forme of Doctrine*; in another, f *the Patterne of wholsome words*;

q 1. Pet. 5. 5.
r *Isa.* 57. 15.
s *Psal.* 25. 9. 14.
t *Mic.* 6. 8.
Moueò ad hamiendum accedat deuotè, August. de Vtilitate credend. c. d.
u 1. *Cor.* 3. 18.
x *Pro.* 1. 4.
y *Psal.* 119. 18.
z *Psal.* 119. 34.
a *Psal.* 119. 66.
b 1. *Tim.* 1. 6.
c 1. *Tim.* 6. 20.
d *Ioh.* 4. 11. *Orandus est Deus & dicendum cum Apostolo, Edisce nobis hanc parabolam* Hier. Epist. ad Pamach.
e τοπόν τινα διδαχῆς, *Rom.* 6. 17.
f ὑποτύπωσιν τῶν ὑγιαινόντων λόγων. 2. *Tim.* 1. 13

words; elsewhere, g *The Doctrine of the beginning of Christ.* It is a certaine frame of sacred Truth, raised out of plaine, direct, and vnquestiond Text of holy Scripture, manifesting by the way of abridgement, the order and course of mans saluation, to whom he must looke vp for it, and by what way and means he must come to it. He which doth not begin at this, shal neuer come vnto that in Religion, which is called h *The Certainty.* There was a course of teaching this in the Apostles dayes, as may be gathered out of *Heb.* 6. 1. and hath beene continued in all well-gouerned Churches euer since. And I am verily perswaded, that one special reason, why both many, who are for profession Diuines, are staggering and vncertaine, and various in points of Diuinitie, and subiect to drawing this way, and that way, either by the Times, or by such Authors as they meet with; and diuers also of our people, of all ranks, are so vnsetled, and so by and by puzzled, vpon the raising vp of a new or strange point of Doctrin, is, they were neuer well brought vp in the grounds of Catechisme. And it is a great error both amongst vs Ministers, that this kind of teaching is so little in our practice and amõgst the people that where it is vsed, it is so little in esteem. Neuer shall a man be other then raw in Religion, that was not, wel seasond with the first rudiments. These must be to him like the Patternes which some Craftsmen haue, by which they proportion out their worke: That which they heare, if it hold not agreement with these Principles, it must be reiected as vnsound. These our dayes affoord many helps in this kind, and our neglect herein is the more without excuse. If you shal giue this point but a little time and roome in your thoughts, to be here considered of, I make no doubt, but you wil all confesse it to be true.

Now, the more speciall and particular Rule, is either for the deciding of the great Question betwixt Vs and Papists, or for our direction and settlement in that ordinary Preaching which is amongst our selues. Touching Popery, we shall find that course which *Solomon* tooke for the trying of the two Harlots which came before him, whether was the true Mother, when both were therein very i confident, to be of very speciall vse for the triall thereof, and for the confirming of a mans determination touching it, that it is but counterfeit. Shee, who could be content the liuing child should be diuided *Solomon* gaue his verdict vpon her, that surely she was not the Mother. Vnity is a matter much boasted of by Papists, yet there is nothing so pregnant against them as this point of Diuision. For whereas God wil haue al reserued to himselfe, and wil admit no Coparcinory (k *I will not giue my glory to another*) we shall find Popery, in the points of Christian Religion, to admit (clean contrary to the fundamentall Lawes of Heauen) as it were a Gauel-kind custome, and to allow sharers with God, in the things wherein he wil endure no Partners; as for exãple. Adoration is diuided betwixt God and Images. The seruice of Praier betwixt God and Creatures. Mediation to the diuine Maiesty, betwixt Christ and Saints. The headship of the Church, betwixt Christ and the Pope. The conuersion of a Sinner, betwixt the freedom of Gods

g *Heb.* 6 1.

h *Luk.* 1. 4.

i 1. *King.* 3.

k *Isa.* 42. 8.

Gods Grace, and the freedome of mans will. Iuſtification betwixt Faith and Works. The ground of a Chriſtian mans faith, betwixt Scriptures and Traditions. Abſolute obedience betwixt Gods Commandements, and the precepts of the Church. And ſo in other things: for I giue you but a taſte. Take we this for a certaine Rule, by which to iudge of the Doctrine of Popery. It is content, like the pretended Mother, to diuide thoſe things betwixt two, or moe, wch ought of right to be reſerued vnto one. I dare vndertake, that in the main points of that Religion, there is a making ouer, more or leſſe, from God to ſomewhat elſe, all that glory, that reſpect, that dependance vpon, that reuerence, that acknowledgement, which by vertue of the firſt Commandement is his peculiar. I would faine ſee, how the doctrine of the Church of Rome can bee freed from diſperſing thoſe affections and powers of the Heart vnto ſundrie particulars, which the Lord requireth to be giuen wholy vnto him. Let the matter bee thorowly examined: and if the ſeuerall points of that Religion which we profeſſe & preach in the church of England at this day, be not like the lines in a Circumference, which all meete in this one Centre of Gods glorie, and of that mayne ayme of God in all his proceedings, [l] *He that reioyceth, let him reioyce in the Lord*, we may freely allow you to diſclaime it. We will neuer feare to ioyne iſſue with Papiſts in this: we will neuer decline nay, we will intreate and ſue for this Triall.

l 1. *Cor.* 1, 31.

Now, for direction in dependance vpon our ordinarie preaching, I commend this eſpecially to the obſeruation and vſe of common men. For I now labour not ſo much to giue Precepts for thoſe that be learned, and haue helps by Arts and Tongues and Reading, to ſcan the things which are preſented to them: but I endeuour to guide thoſe, who haue no more for their aid in this ſeruice, then common education hath afforded them. I remember a ſaying of *Pauls*, [m] *Iudge you* (ſaid he) *what I ſay*. Me thinks I may thence conclude, that there is ſomewhat within the Soule and Coſcience of the Hearer, by which he muſt determine touching that which commeth to him, whether it be meet to giue it entertaynment, yea or no. There is a [n] *certaine hid man of the heart*, which muſt be Iudge in this caſe. Thou muſt trie that which thou heareſt, by the worke which it hath vpon thy ſoule. There be three ſpeciall things wch I may terme the ayme of the whole Scripture. That Doctrin which tends to the furtherance of all, or either of theſe three, a man may ſafely build vpon it, that it is true: That wch is a let or an impediment to any of theſe three, it muſt be reiected as vnſound. The three things are; Firſt, *Humilitie*. Secondly, *Comfort*. Thirdly, *Conſcience of obedience*. The whole Scripture driues to theſe three: Firſt, To abaſe man in his owne eyes, and to lay him in the duſt. Secondly, To refreſh his ſoule, and to bring his bones which haue beene broken, to reioyce. Thirdly, To frame his heart to a conſtant deſire and care of pleaſing God. Theſe be three things ſimply neceſſary to the compoſition of a right Chriſtian. Hereupon the Scripture is ſo exact in laying open the corruption of mans naturall eſtate, in ſetting out the foulneſſe, and haynouſneſſe of ſinne, in deſcribing the rigour of Gods iuſtice,

m 1. *Cor.* 10. 15.

n 1. *Per.* 3. 4.

iuſtice, in declaring the terror of that which is the beſt of mans deſert. Hereupon (ſecondly) it is, that it ſo graciouſly diſcouereth the myſtery of Chriſt, the fulnes of the Grace which is in him, the riches of Gods mercy through him, euery way anſwering a mans ſpiritual neceſſity. Hereupon (thirdly) it is, that it ſo preciſely and ſtraightly preſſeth the duties of holineſſe, giuing no manner of libertie to mans owne naturall inclination, but binding him to a finiſhing his ſaluation with feare and trembling, and to a cauſing his heart to be in the feare of God continually. Marke thou this then: Examine thine owne ſoule, how that which thou heareſt, helpeth thee onwards in either of theſe three; how it beates downe the naturall pride and preſumption of thy heart, ſtriuing to make thee vile in thine owne eyes; how it acquaints thee with the Fulneſſe of Chriſt, and directs thee for the ſetling of thine abaſed and trembling ſoule vpon him; how it hedgeth thee in, in thoſe exceſſes thou art inclinable to; how it limits and ſtints thee in the things wherein thou wouldeſt faine haue liberty; how it tieth thee vp, and vrgeth thee to a kinde of ſtrict and circumſpect walking. If thou find it thus to work, embrace it, reſt vpon it, lay it vp, hide it in the midſt of thy heart, it ſhall be health to thy nauill, amd marrow to thy Bones. If thou heareſt a Doctrin taught, which thou findeſt to extenuate the corruption of mans nature or to darken & obſcure that abundant mercy which is in Chriſt, wekning that aſſurance which an afflicted ſoule deſireth by him, or to hearten the euill inclination of the heart, and to giue ſome liberty to the fleſh, and to ſeeme to make ſom of thoſe courſes tolerable, which thou (as a man) art ready to affect; beware thereof as of poiſon to thy ſoule. It is not that truth which thou muſt hearken to. I haue ſet you down a rule, which if you pleaſe to obſerue & practice, you ſhall finde to be exceeding vſefull. That which thou heareſt, if thou perceiue that it humbleth and checketh thee in thy ſecurity, comforts thee in thy perplexity curbs thee in, in thy deſired libertie, thou maiſt be bold to ſay, It is the Truth of God. All the falſhood which in theſe dayes generally we are in danger of, faileth in one of theſe three particulars. If I ſhall ſhew you an experiment of this Rule, it will be the better vnderſtood, and the better credited. I pray be pleaſed to ioyne a little with mee in the trying of the Doctrine which my ſelfe haue here taught in my former Sermon vpon the precedent Verſe, and vpon this, thus farre. I taught in that, the neceſſity of dependance vpon preaching, if we would be ſaued: I vrged the ſeeking to enioy this meanes, eſpecially on the Sabbath day, though it were with ſome charge or hazzard. I haue perſwaded (in this) diligence to trie the Doctrins which are taught, and care to be furniſhed with skill to that end. Now it may be, all are not in theſe particulars of the ſame opinion; perhaps, you may heare that taught ſometime, which is ſomewhat differing: as, that other meanes may ſerue without preaching, that there needeth not be ſuch laboring & ſeeking after it, now and then may ſuffice; and that it is not for ordinary perſons, to ſeeke to be ſo skilful and buſie, as to fall to the examining of Doctrines. It may be (I ſay) ſuch things as theſe may bee deliuered plauſibly, and with ſome ſhew of truth.

To

To reſolue vs therefore herein, let vs make vſe of our Rule: you ſhall find that this Doctrine which ſo preſſeth an attendance vpon preaching, makes moſt for mans humbling, moſt for his comfort, moſt for his reſtraint. firſt Moſt for his humbling. For, what can put a man downe more then the binding of him (whatſoeuer he be; Noble, Wiſe, Lerned, and howſoeuer elſe outwardly qualified) to ſit him downe as a Diſciple in the Learners form? Hee ſhall not thinke to worke out a path to Heauen by his owne induſtrie: but he muſt ſeeke ſauing knowledge at the mouth of another, and goe as he is led by anothers hand. This cuts the very heart of mans naturall pride, according as indeed it is only out of the haughtineſſe of their ſpirits, and their lothneſſe to ſtoope, and the good opinion of their owne ſufficiency, which maketh a great many to gainſay this Doctrine. What is the reaſon that *Paul* of old called it [x] *the fooliſhneſſe of preaching*. but becauſe men in their ſeeming wiſdome ſcorned it, and eſteemed it for little better then euen a very rediculous & childiſh courſe? Oh, if man by ſome courſe of his owne inuenting, might bee permitted to ſeeke out Heauen, it would pleaſe him a great deale better: but, to require him to giue attendance vpon a Teacher, to ſit at the foote of a poore Miniſter, and to heare what he ſhall ſay, and to ſuffer him to controll and checke him in his courſes, and with meekeneſſe and ſilence, yea euen with thankfulneſſe to endure it, what a very death is this? what a baſe thing in the eyes of fleſh and blond? You ſee plainely this makes moſt for a mans humbling: I am much deceiued, if it doe not alſo make moſt for his comfort. Firſt, this I am ſure, that the myſterie of Chriſt (the ground of comfort) can neuer ſo worke vpon a mans affections any way, as when it is effectually diſcouered by a liuely voyce. *There is a certaine efficacy in the voyce of man to put life into the inward parts.* But this is not all: Here is the chiefe, A mans comfort in Chriſt is then ſuch as he may haue beſt aſſurance of, when hee can ſay, he hath not therein beene his owne caruer, but the ſame hath beene applyed to him by the hand of Gods Miniſter, who is the Steward of the Lords Houſe, to giue to euery one his portion of meate in ſeaſon. The faithfull Paſtor in the Congregation, [y] *is in Chriſts ſtead*, and [z] *hath power to binde and looſe*. I ſay vnto thee plainely, thou canſt neuer take that true, ſound, and ſolid comfort in Chriſt, which is fit, till thou haſt the authoritie of Gods Miniſter to ſeale it vp vnto thee. That which he putteth on thee, and applyeth to thee, (thy heart being rightly prepared beforehand) that ſame is it whereupon thou maiſt reſt. [a] *Hee is that one man of a thouſand, which muſt declare thy righteouſneſſe vnto thee, that God may haue mercy on thee.* Loth would I bee to preiudice any mans or womans cõfort. Let euery one looke to himſelfe vpon what ground he ſtands: this I am ſure, that he ſtands vpon the beſt and ſafeſt termes, who can ſay touching his hope and comfort in Chriſt Ieſus, *This I haue gotten by waiting vpon Gods Ordinance; The Miniſter who hath authoritie from God, thus and thus hath he ſpoken to my ſoule.*

Let vs now ſee in the third place, whether this courſe be not alſo (as I ſaid) moſt for mans reſtraint. What man is there, but if he were left vnto,

x 1. *Cor.* 1. 21.

Habit neſcio quid latent is energiæ viua vox. Hiet.

y 2. *Cor.* 5. 21.
z *Matt.* 18. 18.

a *Iob.* 33. 23. 24.

himselfe, to take his owne choice, would not rather sit still warme & quiet at home, and keepe his mony in his purse for his owne priuate occasions, and take his ease on the Sabbath day, and satisfie himselfe with a reading Minister, then paine his body, straine his purse, hazzard his peace, tie vp himsele short from those Sundry-delights which the men of these Times are accustomed to, and all this for preaching sake? Certainely, there is more content to the flesh by the other still course, then by that kinde of dependance vpon preaching, which I haue laboured to perswade. A man must resolue to cut himself short in many things, or else he shal neuer profit by it as is meet. I may thus discouer the truth of this Rule, in that other point also touching Triall. How doth this make to a mans humbling, when he is not permitted to trust his owne first apprehensions, but is required (in a kinde of iealousie ouer himselfe, and in the disclayming of his owne iudgement) to seeke a Rule out of himselfe, by which to examine that which he must make vse of for himselfe? How doth it againe adde to a mans comfort? By this meanes hee attaynes to that sweetnesse in Religion, & to that vnderstanding, which without this, he should neuer haue perceiued. This will enable him to say, [b] *Thy Word is proued to be pure, and thy seruant loueth it.* How (lastly) doth this curbe a man in his owne naturall desire? For, wheras of himselfe hee would gladly end his taske with the act of hearing, and so betake himselfe to some freer course; this calls him to an after-reckoning, and bindes him to a second labour of recounting and viewing all particulars, and making diligent inquirie into them for their certaintie. And thus haue I giuen an instance or two for the application of this Rule: and therein I end this first part of my Text touching the first vertue therein required, which I called Discretion.

b *Psal.* 119. 140.

The second, Doctrine.

The next now followeth, which is concerning constancy (*Keepe that which is good.*) The Doctrine is, *That that, which diligence of triall hath discouered to vs to bee sound, must with all faithfulnesse and perseuerance bee kept and retayned to the end.* The very first view of the words will acquit me from strayning this Collection: *Keepe that which is good:* Neuer leaue sifting of Doctrines, till you haue found the good: when you haue found it, be sure to preserue it; a shame to haue taken such a deale of paynes for it, and then to forsake it. The truth of this point will be the more profitably discouered, if wee shall bee pleased to vnderstand and consider, that there is a three-fold keeping, which may very well be thought to be here intended. First, *A keeping in Memorie.* Secondly. *A keeping in Affection.* Thirdly, *A keeping in Practice.* The first of these makes way for the second; the second for the third. Good must be remembred, that it may be loued: and it must be loued that it may be practised. Touching keeping of good and holy things in memorie, these Texts are plaine. [c] *Hide my Commandements within thee;* [d] *Keepe them in the midst of thy heart;* [e] *Take heede, keepe thy soule diligently that thou forget not.* [f] *These words shall be in thy heart.* [g] *Remember the words which I said vnto you* (said our Sauiour.) [h] *Remember the words which were spoken of the Apostles,* [i] *Giue heede to the things which we haue heard, lest at any time we should let them slip.* The memorie

c *Pro.* 2. 1.
d *Pro.* 4. 21.
e *Deut.* 4. 9.
f *Deut.* 6. 6.
g *Iob.* 15 20.
h *Iude.* 17.
i *Heb.* 2. 1.

morie is, as it were the Treasurie of the Soule: what more worthy to bee laid vp in it, then that wherewith the things of the greatest worth are not meet to be[k] compared? Holy Doctrine is (as I may call it) the food of the Soule. *It is the portion of meate* spoken of in the[l] Gospel. Now what good will a mans meat do him, if he vold it vp, through weaknesse of stomack, as fast as it is eaten? the body thereby can receiue no nourishment. Elsewhere that which is commended to vs by preaching, is compared to [m]*Seed*. Now when the seed is cast into the ground, if the Birds doe by and by pick it vp, or the Swine strait way deuoure it vp, is there any hope of Harueſt? It is so in this. Be that, which we haue gotten by hearing, neuer so excellent, if it tarry not with vs, it cannot auaile vs. It may bring a man to some smell of Religion; neuer to any truth or power of godlines. Well, as it must be kept in Memorie, so in Affection too; my meaning is, a man must persist in the earnest loue & zealous profession thereof. There must be no declining nor going backe, no slaking of that first eagernesse with which he seemed in the beginning to embrace it. This is that *holding fast*, commended by Christ to the Church of [n]*Philadelphia*, and the want hereof was the blemish of *Ephesus*; it is taxed in her by the termes [o]*of losing her first Loue*. There may be an entertayning of good things with ioy, which yet vanisheth like a morning cloud; and as it commeth to nothing, so it is worth nothing. [p]*It is good to loue alwayes earnestly in a good thing*. When the beginnings be hot, and the proceedings but warme, the conclusion generally is cold, and the end of such is [q]fearefull. The children of God must rather [r]*increase* and [s]*grow*, and [t]*goe from strength to strength*, and [u]*shine more and more*, and [x]*follow hard toward the marke*. Then (thirdly) there must bee also a keeping in practice. That good which is found, must be obeyed. This is *that keeping*, to which Christ promiseth a [y]blessing, which Saint *Iames* [z] commends, and which *Dauid* aymeth at in that affectionate speech, [a]*Oh that my wayes were directed, that I may keepe thy Statutes*! There is no such keeping here meant, as that of the greedie men of the world, in hording vp their treasure, euen vntil the cankering and rusting [b]thereof be readie to witnesse against them, and as a fire to eat their flesh: but this is a keeping for vse. Such a keeping *Dauid* speaks of, [c]*I haue hid thy promise in my heart, that I might not sinne against thee*; he so kept the knowledge of holy things in his mind, that he might produce them into practice. The truth is, if a man doe hold fast the truth of God in his affection, he cannot but shew forth the fruits of obedience to it in his practice. The abundance which is in his hart, cannot but breake forth into his outward man. This is like that [d]*oyle in a mans right hand which vttereth it selfe*. It is as the wine, which will sooner breake the vessels in which it is, then it will want [e]vent. The sweetnesse which a man finds and feeles in it, by giuing it louing entertaynment in his heart, will so rauish him, that he cannot but bewray the contentment which he finds therein, by his outward carriage. His whole life and course will proclaime and testifie the zealous affection of his soule. Can a man loue the truth in his heart, and not tender the credit thereof? And is it possible to bring

k *Prou.*3.14.
l *Luke* 12.42.
m *Luke* 8.11.
n *Reuel.*3.11.
o *Reuel.*2.4.
p *Gal.*4.18.
q *Luke* 11.26.
r 1.*Thes.*4.1.
s 2.*Pet.*3.18.
t *Psal.*84.4.
u *Prou* 4.18.
x *Phil.* 3.14.
y *Luke* 11.28.
z *Iames* 1.25.
a *Psal.* 119.11.
b *Iames* 5.3.
c *Psal.* 119.11.
d *Prou.* 7.16.
e *Iob* 32.19.

more credit to it, then to be bold and resolute in obeying it? to be careleſſe of credit, peace, profit and whatſoeuer elſe by nature man affects, ſo that he may walke therein? It is in vaine for a man to profeſſe to loue Religion in his heart, if he diſclaime the rule, and authority, and power of it in his life. As if a man ſhould proteſt he loues me, but when I come to trie him, he will doe nothing for me, will I beleeue his proteſtations? So then, this may ſatisfie vs for this point; If I would keepe life in the graces of Gods Spirit which I haue receiued, I muſt honour prophecying: My honoring of prophecying muſt be tempered with trying that which is deliuered by it: when by triall I haue found out that which I am ſure is good, I muſt reſolue vpon keeping it, I muſt keepe it in memorie, and ſtriue not to forget it. I muſt keepe it in affection, and labour not to loſe my firſt loue to it. I muſt keepe it in practice, that all my whole life and carriage may adorne it. To labour to find out good, and when it is found, not to remember it, is ridiculous: to remember it, and yet to make no account of it, is vaine: to ſay, I make account of it, and yet doe not practice it, is abſurd: I ſtriue to remember it, I labour to affect it, I make conſcience to obey it, this is excellent.

The Vſe. Thinke you whether this be not a very neceſſarie point to bee remembred to vs, conſidering what ill keepers generally we be in matters of this nature. For, touching the firſt kind of keeping, which is Memorie; beſides that naturall debilitie which is in vs in things of this kind, how iuſtly are we chargeable with a kind of willing forgetfulneſſe? It is not our purpoſe nor our care to remember, we are euen very well content to loſe theſe particulars. We, who can whine and fret for other loſſes, and be angrie with our ſelues, and ſay, What a Beaſt was I to forget this, and not to remember that? are yet neuer troubled, though multitudes of good points of Doctrine runne thorow vs, as thorow a Pipe, or fall from vs, as water from a Swans backe, leauing behind within vs no impreſſion. Doe but ſpeake ſoothly (I pray you) betwixt God and your Soules, and ſay, When did you ſolemnely in prayer lament your forgetfulneſſe, and intreate the Lord to pardon it? This ſheweth we are guiltie of a kinde of affected forgetfulneſſe. I would this were all our fayling (though this be bad enough) but, behold, yet more abominations; Alas, how looſe are we in our affections to holy things? There is (I confeſſe) a kind of ſodaine heate, which ariſeth in ſome, ſomewhat violent at the firſt, like the flu ſhings in the face of a man, who is inwardly diſtempered. Oh, what will not they doe? they march as furiouſly as *Iehu*, in their firſt onſet; They will heare, they will reade, they will ſanctifie the Sabbath, they will reforme their Families, they will ſweare no more, &c. but (woe is mee) what is more ordinarie then to ſee euery day many ſuch [f] *paſſe away as the riſing of Riuers?* their great heat is ſoone aſſwaged, they are quickly weary of that ſeruice, which they ſeemed to vndertake with a great deale of feruency. How ful are our dayes, of ſuch, vpon whom when a man lookes, hee may with a kind of mournfull indignation ſay, Are all their great ſhewes come to this? Nay, let the beſt Profeſſors (if they be wiſe) conſider themſelues touching this,

[f] *Iob 6.15.*

and

and compare together their preſent courſe with their firſt beginnings, and ſee whether they haue not let goe a great deale of their firſt hold, and are euen come the very next ſtep to a Laodicean temper. I know nothing wherein a wiſe Chriſtian hath more cauſe to feare himſelfe then this, that his loue is not ſo earneſt, nor his zeale ſo feruent as it hath beene. This ſame decaying in affection is like a conſumption, it ſteales vpon a man, and is farre growne vpon him many times, yea euen well-neere to an incurable pitch before it be perceiued. Fearing it, will be a meanes to preuent it. We liue in a cooling Climate, and we ſhall find it as hard to keepe this heate in vs, as it was to maintaine *Dauids* naturall heate when he was g old. I haue ſhewed our defect in the two firſt kindes of keeping: let vs ſee what may be found in vs touching the third, *Keeping in practice*. And here (me ſeemeth) I am ſodainely ſtriken with aſtoniſhment, and know not what to ſay: not for lacke of matter, but for lacke of skill to draw into few words, ſuch a world of matter, as this particularitie doth affoord. Here a man might fill euen h *a roll of a Booke within and without*, with accuſations, cenſures, complaints, threatnings, againſt all degrees, ages, conditions, ſexes. Somewhat haply we remember, ſomewhat we ſeeme to eſteeme and to profeſſe: but what is our practice? I ſpeake not now touching thoſe, which are at a kind of enmitie with all Religion, and care not though they be noted and knowne to be of none: but let vs looke to our ſelues, who would be thought to haue a regard to goodnes, and ſome reſpect to the beſt things, who come to heare, and will needs be thought to loue that courſe, to approue it, to vphold it, and ſee how poore and barren is our practice. Alas, that we ſhould not only giue cauſe to Papiſts to ſpeake euill of our Religion and Faith, through our barrenneſſe, but (which is worſe) ſhould open the mouthes of profane wretches amongſt our ſelue, to taxe Profeſſion and Hearing, as the Nurſery of Licentiouſneſſe. The truth is, the liues and courſes of many, i *who yet will come and ſit, as Gods people vſeth to come*, are very ſcandalous. For my owne part, though I will not ioyne with thoſe, who vrge this to the diſ-reputation of all that are affected well, yet I will neuer ſeeke to excuſe their euils, but ſay rather with the Apoſtle, k *They ſhall beare their iudgement whoſoeuer they be*. I haue almoſt done: I will now draw to an exhortation, and I beſeech you that I may preuaile with you for this Keeping duty. It is ſuch a keeping, as by which your ſelues ſhall be kept vnto ſaluation. I perſwade entertainment for ſuch a Gueſt, at whoſe entrance into thy ſoule, thou mayſt ſay, as Chriſt did at his comming to *Zacheus* his houſe, This day is ſaluation come to l thee. It ſhall bee to thy ſoule, as the preſence of the Arke of *Obed-edom* m houſe. Loſe not all your labour (I pray you) in repayring hither; you cannot beſtow an houre worſe, then by going to a Sermon and get nothing. Harken what we ſay: we may ſay with an humble boldneſſe, we are the Embaſſadours of Chriſt, we are the Meſſengers of the Lord of Hoſts, we ſpeak words vnto you, by which you and yours may be ſaued: Yet, heare vs as men ſubiect to infirmities, heare vs with diſcretion: bring vs to the touch. Oh, that you would once doe vs that

g 1. *King.* 1. 1.

h *Ezek.* 2. 10.

i *Exek.* 33. 31.

k *Gal.* 5. 10.

l *Luk.* 16. 9.

m 1. *Sam.* 7. 11.

honour, to Trie our Doctrine. If you find any thing to be good (as no doubt you ſhall) what will you doe to it? looke vpon it a while, and (as it were) play with it, as little children with a new-bought toy, which within a while they caſt away? God forbid. God will not be ſo anſwered. Labour to locke it vp in your memories: reſolue with DAVID, [n] *I will not forget thy words*; pray the God of Peace to write his Law in your hearts, ſtriue to loue it, and that will be a good helpe to remember it. [o] *Can a Maid forget her ornament, and a Bride her attyre?* Her loue to it, makes her not to forget it. I neuer heard (ſaith the Orator) of any man ſo old, as that he forgot where he laid his treaſure. When you remember it, ſtriue to worke your affections to embrace it more and more. [p] *Bee conſtant to the death, and you ſhall receiue the Crowne of life.* Reſolue touching that which you haue found to be true, and ſo accordingly haue begun to profeſſe, as that worthy *Thebane* Souldier did touching his Buckler, I will either defend thee, or die vpon thee. Say to the Truth, when thou haſt once met with it, as RVTH did to NAOMI, [q] *The Lord doe ſo to me and more alſo, if ought but death depart thee and mee.* And when you haue thus faſtned your affections to it, then let me ſay to you, as *Iehoſaphat* did to his Officers, when he ſent them on the circuit, [r] *Be of courage and doe it, and the Lord ſhall be with that good.* Let your vertue and your knowledge goe [ſ] together. Thus doe, and the God of Peace ſhall be with you. Eſpecially remember to be practitioners of good in your particular places, Magiſtrates in yours, Miniſters in yours, Maſters of Families in yours. In your ranks and ſtandings make your care of obedience to appeare. This is that courſe which ſhall bring you peace and comfort at the laſt. God [t] *will be good vnto thoſe that are good: ſuch as turne aſide by their crooked wayes, them ſhall the Lord leade with the workers of iniquitie.* [u] *Woe vnto their ſoules, for they haue rewarded euill to themſelues.*

n *Pſal.* 119.16.

o *Ier.* 2.32.

p *Reuel.* 2.10.

q *Ruth.* 1.17.

r 2. *Chro.* 19.11.

ſ 2. *Pet.* 1.5.

t *Pſal.* 125.4,5.

u *Iſa.* 3.9.

FINIS.

THE CHRISTIANS LIVE-LOODE;

Laid forth in a Sermon vpon

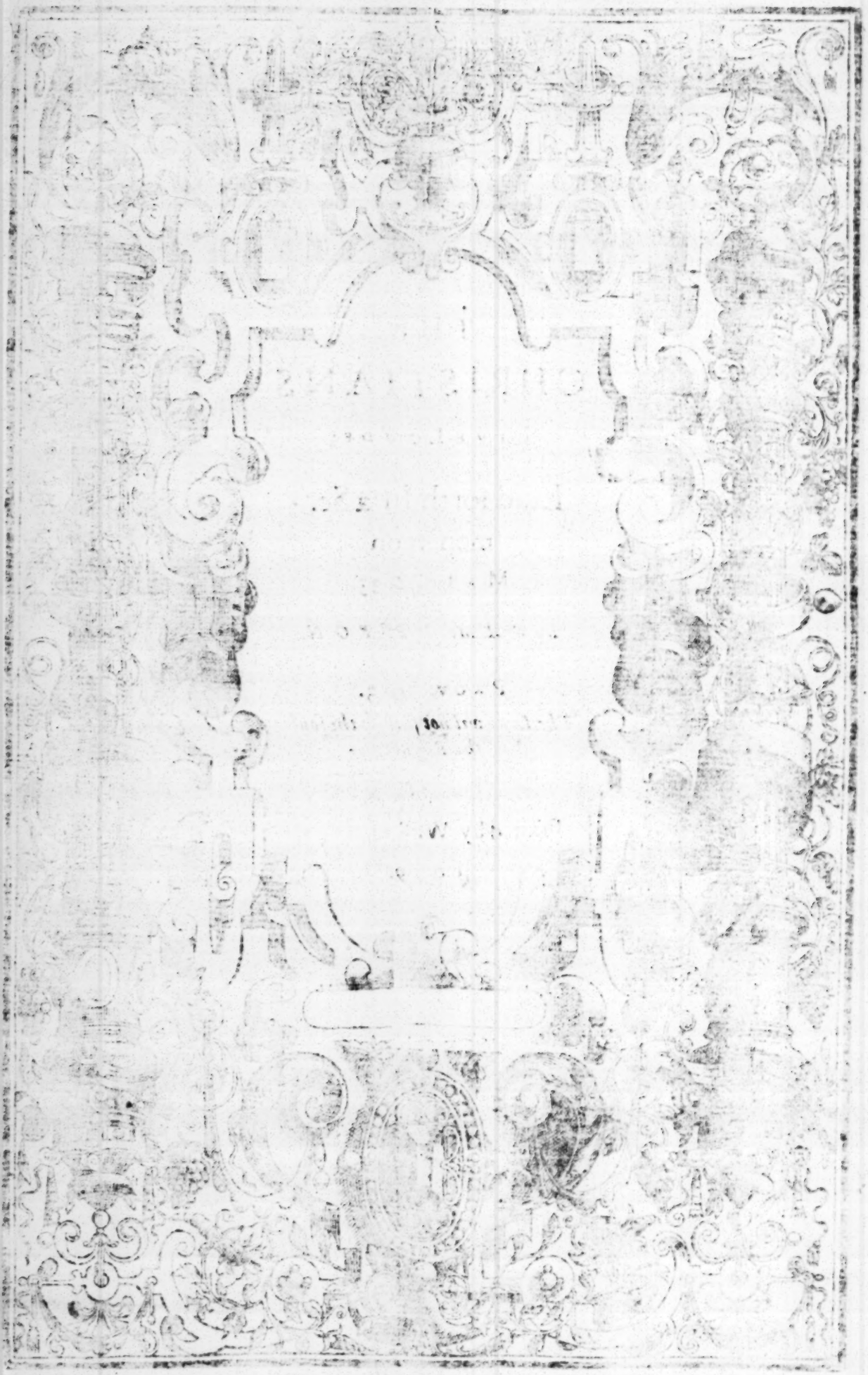
MATH. 6. 33.

By SAM. HIERON.

PROV. 10. 3.

The Lord wil not famiſh the ſoule of the Righteous.

LONDON,
Printed by W. STANSBY
1629.



TO

MY WORSHIPFVLL GOOD FRIEND, HENRY CHAMPERNOWNE, of Modbury Esquire.

SIR, *that which of late I commended in a Sermon as a gift, to a couple of my friends, vpon their Marriage day, as the best thing I had to bestow on them, for their then (as we call it) entring vpon the world, the same (being ouercome by intreaties to put it into print) doe I here present to you, as a meet Implement for you at your now first beginning to keepe house. If God shall moue your heart (as I trust he hath begun to doe, and will more) to the entertainment of that Lesson, which is the principall subiect of this Sermon, it will bring that vpon you, which is onely able to make you rich (* the* blessing of God) *and bee better to you then all that outward estate, which either you alreadie haue, or are in possibilitie hereafter to enioy. Whatsoeuer of the worlds is now yours, either in possession or in expectation,*

* Pro. 10. 22.

on, may bee either wasted greatly, or lost wholly, but that which Paul *calleth* [b] the power of godlinesse, *is that* durable riches *which the* [c] *Wiseman speakes of, and that* [d] good part *which can neuer bee withdrawne. As therefore in your childhood (in the seasoning whereof with the rudiments of Religion and Learning, my selfe by Gods prouidence bare a part) by the ingenuitie of your disposition, and tractablenesse in the best things, you gaue much hope, and haue since both answered and confirmed it, by shunning the Atheisticall profanenesse of these godlesse times: so goe on, I pray you, and increase, and whatsoeuer the guise of others be, who thinke Religion is to be made shew of, no where but at Church, yet lay you the foundation of your Family, with the noble resolution of that worthy* Iosua, [e] I and my house will serue the Lord. *Hereof this Sermon may be vnto you, when you shall please to looke thereon, a very fit Remembrance. Which I pray you, that it may remayne with you, as a pledge and testimonie of his sincere loue, who intendeth no other but to bee euer,*

b 2.Tim.3.5.
c Pro.8.18.
d Luk.10.42
e Ios.24.15.

Modbury 24. Nou. 1616.

Yours in his best affectious,

SAM. HIERON.

THE CHRISTIANS LIVE-LOODE.

MATTH. 6. 33.

But ſeeke yee firſt the Kingdome of God and his Righteouſneſſe, and all theſe things ſhall be miniſtred vnto you.

IT is a common guiſe at Marriages, that the freinds of the married, do preſent them with gifts, to hanſell (as they call it) their entrance into that eſtate, and to furniſh them with ſome neceſſaries towards houſe. Being therefore inuited as a friend to theſe Nuptials, and withall intreated as a Miniſter; to ſeaſon the buſineſſe with ſome word of exhortation, I thought it beſt to conforme my ſelfe (in this) to cuſtome; and ſo come in with my gift alſo, not of ſiluer and gold, but of ſuch matter and metall (as *Solomon* ſpeakes of) *which is* [a] *more precious than pearles, and with which all that can bee deſired, doth not deſerue to be compared.* And whereas the beſt thinges which men vſually beſtow, be ſuch as periſh with the vſe, are ſubiect to moths and cankers and theeues, and are not able to protect a man from that neceſſitie which is wont to [b] *ſurprize like an armed man*; I ſhall recommend vnto you who are now entring vpon the world (if you pleaſe to entertaine it) ſuch an Implement, which ſhall (like the Arke to [c] *Obededom*) bring a bleſſing vpon you and all yours, and aſſure you of that which all the wealth in the world cannot aſcertayne, namely, that although you ſhould double the age of *Methuſhelah*, yet you ſhould neuer want a competency to maintayne you. *Seeke yee firſt the Kingdome of God and his Righteouſneſſe, and all theſe things ſhall bee miniſtred vnto you.* This in briefe for the reaſon inducing mee to choſe this Text. Out of which as I ſhall deliuer that which will bee moſt for your good, and the ſureſt ſtocke for you to begin vpon, ſo I ſhall alſo teach that which ſhall be for the beſt behooſe of euery one in this Aſſembly, that ſo none may goe away vnſpoken to. For the Verſe it ſelfe (as it ſtands here in this Chapter.

The preaching of this Sermon at a Marriage, gaue occaſion to this Preamble,

a *Pro.* 3. 15.

b *Pro.* 24. 34.

c 2. *Sam.* 6. 11.

ter, and is to be veiwed as a limme therof) it is a Direction following vpon a Correction. The correction, was for the abatement of a distracting and heart-diuiding care for outward things. The direction, is for the ordering of euery mans ayme and indeuour towards that, which is the mayne of all. The thoughts of a man will be euer working, and they will bee alwaies actiue vpon some subiect. It was not inough therefore for our Sauiour to take them off, and (as it were) to vnhang them from the world, vnlesse he did also fixe them other-where; Therefore lifting them from the world and the things thereof, he sets them to worke vpon the kingdome of God and his righteousnesse; as honorable a remoue as was that of *Iosephs*, form seruing in a prison, to command as the second in a kingdome. Thus in teaching, Inhibitions and Iniunctions must be coupled: Inhibitions, to pull backe from euill: Iniunctions, to qnicken to a better course. There were two voyces to *Paul*, the one, SAVL, SAVL, [d] *why persecutest thou me?* the other, [e] *Goe into the City, and it shall be told thee what thou shalt doe*; not this but this: to these two heads may a man refer all preaching This for the connexion. Now for the Text: in euery mans eye and apprehension it diuides it selfinto two parts: The first I may call a Charge, binding vs to an heauenly care. The second a Discharge, because it tends to the freeing of vs from a worldly care. In the Charge we are first to take notice of the substance of that duty which is pressed, and then next, of a mayne Circumstance in performing it. The substance of ~~this~~ the dutie is, to *seeke the Kingdome of God and his Righteousnesse*. Here touching the action required, I shall not neede to say much; I suppose wee are none of vs to seeke, what it is to seeke: Who doth not apprehend it, to be a wery diligent and busie kinde of enquirie; such as was his in the parable for his *Sheepe*, or hers for her [f] *Groat*? Concerning the matter to be sought, it requires more opening, it is *Gods Kingdome, and his Righteousnesse*. For *Gods Kingdome*, it is a terme in Scripture: some times more largely taken, somtimes more straitly: more largely, it is that ample authoritie, and vnlimited soueraignty, which God hath and exerciseth ouer all his Creatures, both in Heauen and in Earth; whereof is mention, *Psal.* 103. 19. *The Lord hath prepared his Throne in the heauens: and his Kingdome ruleth ouer all*: more straitly, it is that command ouer his Church, ouer his chosen Generation, this peculiar People; which is so often ascribed to Christ, as he is the Mediator betwixt God and vs: of this spake the Angell, bringing tydings of Christs birth, [g] *Hee shall reigne ouer the house of* IACOB *for euer, and of his Kingdome there shall be no end*: of this did *Dauid* prophecy, in terming Christ [h] *the King set vp by God, vpon his holy Mountaine Zion*. God, according to the election of grace, hath called out some from the rest of mankind, whom hee will saue: all that is done for the good of these, is the Kingdome of Christ. This Kingdome is considerable, either as it is in gathering and fitting in this life, (and is termed so the Kingdome of Grace) or as it is in acomplishment in the life to come, (and so is called the Kingdome of Glorie.) And this is *the Kingdome of*

God

The state of the Text.

d *Act* 9 4.
e *Vers.* 6.

The diuision of it.

f *Luk.* 15. 48.

What is the Kingdome of God.

g *Luk.* 1. 33.

h *Psal.* 2. 6.

God properly intended here; ſo that to *ſeeke the Kingdome of God*, is, to endeuour by an entrance into grace, to gather aſſurance of an intereſt into glorie. Now concerning that which is called *the Righteouſneſſe of God*, which is here annexed as a thing to bee ſought for with this Kingdome; Know we this briefely, that by it here, is not meant that eſſentiall righteouſneſſe, whereby God is in himſelfe righteous, which righteouſneſſe ſometime betokeneth his Truth and Fidelitie in the performance of his Promiſes (as 2. *Tim.* 4 8. 1. *Ioh.* 1. 9.) ſometimes his Iuſtneſſe and Vprightneſſe in the adminiſtration of the World, which is that doing right which *Abraham* [i] ſpake of, but here the *Righteouſneſſe of God* is taken much after the ſame ſenſe, as it is *Rom.* 1. 17. and *Phil.* 3. 9. namely, for that righteouſneſſe, by which man, who is a baſe, vile, and polluted ſinner in himſelfe, is accepted righteous before God, and is iuſtified in his ſight. This is called *Gods Righteouſneſſe*, becauſe as it is acceptable to God, ſo it is wholly wrought in man by God through Chriſt, man conferring nothing thereunto. Now out of this righteouſneſſe, by which a man is iuſtified before God, ſtreameth another which diſcouereth it ſelfe by the fruits of righteouſneſſe before men; For thoſe whom the Lord by the righteouſneſſe of Faith diſchargeth from the damnation of ſinne, the ſame he ſets at libertie by his Spirit from the dominion of ſinne; ſo that they haue their fruit in holineſſe, ſo many as are in the end to haue eternall life. This phraſe then touching the *Righteouſneſſe* of this *Kingdome*, is added but as an illuſtration of the former. For, to *ſeeke the Kingdome of God*, is to *ſeeke the Righteouſneſſe of God*, that is, *to ſeeke a paſſage through Grace into Glorie, is to endeuour to bee accepted as righteous before God by Ieſus Chriſt, and to ſhine as a light in the way of Righteouſneſſe among men.* And this interpretation wipeth away that baſe calumny, which *Maldonate* the Ieſuit, in his Comment vpon this place, vſeth againſt *Caluin*. *Caluin* ſaith, that *Righteouſneſſe* may indifferently be referred either to *God* or to *Kingdome*; whereupon the Ieſuites triumph becauſe *(his)* in the Greeke is of the Maſculine Gender, whereas *Kingdome* is the Feminine, whereof *Caluin* could not be ignorant; and therefore went not about to make a Grammaticall agreement betwixt the words, but to declare a concord of ſenſe; and to ſhew (that which is true) that the *Righteouſneſſe of Gods Kingdome*, and *Gods Righteouſneſſe* are all one; as indeed it is. For, that *Righteouſneſſe* which becomes a Subiect of this *Kingdome* is ſuch, as by which there is iuſtification before God, and fruit of Sanctification before men. *God*, and *the Kingdome of God* require one and the ſame *Righteouſneſſe*. And now hauing (as it were) paued a way for that which I am to deliuer, by giuing the ſenſe of the words, I come to that which is the Doctrine of this place; which is:

What it is to ſeeke the Kingdome of God. What is the Righteouſnes of God.

i *Gen.* 18. 25.

That the things which concerne the ſoule, both for the preſent and future good thereof, muſt be enquired after and ſought for with eſpeciall care. This is the very pith and marrow of this charge. Wee may ſuppoſe that wee heard our Sauiour ſaying thus: *You are full of care and thoughtfulneſſe about many things, your plots and proiects are ſpread, and ſtretched, and enlarged*

Doct. 1.

larged many wayes, what you shall eate, what you shall drinke, wherewith you shall be clothed, you extend your desires like Hell which cannot bee satisfied, and so that you might haue your full lading of the things of this present world, it seemes as if you would no more; one thing is truely and simply necessarie, and in it you be pittifully negligent; Behold, God offers you a Kingdome, the glorie whereof (if you had eyes to see it) is able to dimme and to obscure all the glittering pompe of all earthly Kingdomes, to the meanest Subiect thereof: not SALOMON *in all his Royaltie is meete to be compared, the appurtenances whereto, and the priuiledges whereof are such as passe vnderstanding, and doe exceede all that you can aske or thinke; there is righteousnesse and peace, and ioy in the holy Ghost; pull away your ouer-eager and too violent indeuours from these baser things, and fixe them vpon this; this is that onely thing which is worth the seeking for:* Thus is the purpose of the Place, thus is the Doctrine. Now for the Point it selfe it shall be no hard taske for mee, to confirme it by the Scripture; what else, but this endeuour and care for heauenly things, can be intended in these termes of seeking for [k] *wisedome and knowledge, as siluer, of searching for it as for treasure;* [l] *Of taking the Kingdome of heauen by force;* [m] *Of pressing into it;* [n] *Of labouring for the meate which endureth to euerlasting life;* [o] *Of striuing to enter in at the straight gate;* [p] *Of running to obtayne;* [q] *Of following hard toward the marke, for the price of the high calling of God, &c.* [r] *Of giuing all diligence?* what is here meant in all these, but that *seeking for the Kingdome of God and his Righteousnesse*, which is here perswaded? Is not this that [s] *Treasure hid in the field, that Pearle of great price, for the purchase whereof all is sold?* was not this it which *Moses* valued more [t] *then the treasures of Egypt*, and which *Dauid* chose rather [u] *then the abundance of Wheat and Wine, which the men of the World so much affected*, and which PAVL [x] *did account as losse, and iudge as dung, that hee might winne?* And why are the Elect of God called a [y] *Generation of seekers*, but in respect of their inquiries after this, according as it is the brand of the vngodly that they [z] *seeke not?* And surely, if either the excellencie of a matter, or the necessity thereof, may be of force to perswade inquiry, and to stirre vp care, neither of them is wanting, in the things which Christ here commends vnto our seeking. For excellency; The very name of a Kingdome argueth worth: the Deuill had hope to preuaile euen with Christ with the offer of [a] Kingdomes, the addition of, *God, (the Kingdome of God)* addeth to the dignitie: what thoughts are able to reach to the excellencie of such a Kingdome, to which God is entitled? The Kingdomes of the earth will endure no partners, there is one onely King, all the rest be Subiects. The limmes of this Kingdome are Kings all. Christ Iesus [b] *hath made vs Kings vnto God, euen his Father:* euen in this life they are all through him [c] *more then Conquerors*, and they shall each haue a [d] *crowne of Righteousnesse at the day of his appearing.* Let vs looke a little vpon the particular excellencie of each degree of this Kingdome. The Kingdome of Grace, which is his Church here on earth, gathered by the preaching of the Gospell; [e] *Glorious things are spoken of thee*

k *Pro.2.4.*
l *Matth.11.12.*
n *Ioh. 6 27.*
o *Luke.13.24.*
p *1 Cor.9.2.*
q *Phil.3.14.*
r *2.Pet.1,15.*
s *Matt.13.44, 46.*
t *Heb. 11.26.*
u *Psa.4.6,7.*
x *Phil.3.8.*
y *Psal.24.6.*
z *Psal.10.4.*
a *Luke 4.5.*
b *Reuel 1.6.*
c *Rom.8.37.*
d *2.Tim.4.8.*
e *Psal.8.7,3.*

thee (saith DAVID) *thou Citie of God*; [f] *It is the ioy of the whole earth, the Citie of the great King, in the Palaces whereof God is knowne : for a refuge*, the members of it, [g] *are an holy Nation, a selected companie*, the people that dwell therein shall [h] *haue their iniquitie forgiuen*, they are as [i] *the first fruits of his Creatures*, they which wrong them, [k] *euill shall come vpon them*, saith the Lord, [l] *God giueth his Angels charge ouer them*, and [m] *is vnto them as a wall of fire round about*; It is the honor of *Kings to be nourcing Fathers*, and of Queenes [n] *to bee nourcing Mothers vnto it*. Thus and more then thus, is the Kingdome of Grace. Now for the Kingdome of Glorie, which way shall I begin to declare the excellencie of it, when as [o] *the things which neither eye hath seene, nor eare heard, neither hath entred into the heart of man, God hath prepared for them that loue him?* This I may say in a word, that, looke what difference there is in proportion betwixt the Cope of heauen and the Earth, which respectiuely to it, is but as a Prickein the midst of a Centre, the same and much more there is betwixt the glory of all the Kingdomes of the world vnited together (if it were possible) into one, and that which the Apostle calleth [p] *the glory which shall be shewed hereafter*. Better with a kind of silent astonishment to admire it, then to take on vs either to describe it, or to comprehend it in particular. Now, shall not such a thing as this be reputed worthy of our best care? What doe men many times to obtanie a [q] *corruptible crowne?* Strange things are done out of the desire and hope of Kingdomes. It is said in Storie, that when *Nero* his Mother being with child with him; asked of the Asttologers what her sonne should come vnto, and was told that hee should reigne, but kill his Mother; said shee, *Let him kill me so he may bee King :* thus ambitious was shee of a Kingdome for her sonne. This for the excellencie of the Kingdome. Now, the Righteousnesse here spoken of, it is excellent too, else why doth the holy Ghost call it a *Robe of righteousnesse, and a Garment of saluation*, with which who so is clad, [r] *is decked like a Bridegroome, and tyred as a Bride with Iewels :* and how can that be other then excellent, by which an vgly sinner [s] *is made holy and vnblameable, and without fault in Gods sight?* I haue briefly pointed you to the excellencie of the thing commended to our seeking; Now let mee shew you the necessitie too. The necessity in a word is such, that with out admittance into this Kingdome, without partaking of this *Righteousnesse*, there is no possibility for a mans soule to be saued in the day of Christ. For vpon all those that are without the pale of this *Kingdome*, shall bee executed that sentence, [t] *Bring them hither and slay them before me :* and, *Know yee not* (saith the Apostle) *that the vnrighteous*, such as haue no righteousnesse, [u] *shall not inherit the Kingdome of God?* And now, what saith Christ? [x] *What shall it profit a man, though he should win the whole world, and lose his owne soule?* were it not better for a man that he had neuer beene borne, then to haue his portion in the Lake which burneth with [y] *fire and brimstone, which is the second death?* Looke then, of what necessity saluation, and happinesse, and life eternall is, of the same is this *Kingdome of God*, and this

f *Psal.* 48.2,3.
g 1. *Pet.* 2.9.
h *Isa.* 33.24.
i *Iam.* 1.18.
k *Ier.* 1.3.
l *Psal.* 91.11.
m *Zach.* 2.5.
n *Isa.* 49. 23.
o 1. *Cor.* 2 9.
p *Rom.* 8. 18.
q 1. *Cor.* 9.25.
Interimas modo imperet.
r *Isa.* 61.10.
s *Col.* 1.22.
t *Luk* 19.27.
u 1. *Cor.* 6 9.
x *Math* 16.26.
y *Reuel* 21.8.

Righteousnesse here spoken of. If it be necessary for a man to seeke to be saued, it is necessary to seeke the present and future good of his soule, by laying the foundation of his hope of Glorie, vpon his now being in the state of Grace. What can deserue the very best, and as it were the very quintessence of a mans care, if not this? Thus is the Doctrine. I come now to the Vse.

The Vse. The Vse of this Doctrine, I will begin with a Reproofe; goe on with an Exhortation, and perfit with a Direction. The Reproofe is of the generall, yea and the intolerable neglect of that, in which (according as hath beene shewed (there ought to be such an especiall care. Mens ordinarie carriage in and about the matters of the soule, in and about this *Kingdome of God, and his Righteousnesse*, sauoureth of an opinion, that either it is one of the most needlesse, or one of the most easie things that is, to be saued. If it were indeed the most superfluous businesse, and such as did aske the least labour for performance, I doe not see how there could be lesse diligence and more cold endeuours bestowed about it then there is. Truth is, these are seeking Times: euery man is busie in seeking something or other; Here is one seekes for Profit, another for Delight, another for Reuenge, another for a new Fashion; but how may a man runne (with *Ieremie*) to and fro by our streets and inquire, before hee can meete with one, who thorowly and to the purpose seekes *the Kingdome of God*, and the appurtenances thereunto? For one serious and deepe thought, about matters of an heauenly Nature, wee haue euen thousands about these three worldly specialties, mentioned by Saint

z 1. Epist. 2. 16. IOHN, z *The lust of the flesh, the lust of the eyes, and the pride of life.* Not a man among many, but would rather omit an opportunitie for his soule, then not embrace an occasion falling in at the same time, for the improuement of his commoditie, for the tickling and feeding of his delight, for the vpholding of that which he termes his reputation among men. It is a rare thing when an earthly businesse, especially when it carrieth an appearance and a probable shew of some quicke and sensible aduantage, is made to giue place, that so a meanes of good and edifying to the soule, may be entertained: but it is an ordinary thing to see spirituall occurrences in which God offereth *his Kingdome and his Righteousnesse* vnto vs, iustled aside, and made to stand by, for the sake of a present contentment to the outward man; In one word matters of the soule are so followed with that sleightnesse, with that seldomnesse, with that remissenesse, as if they were onely of the By; and matters of the world are plyed with that eagernesse, with that industrie, with that intention both of minde and body, as if they were the maine, or as if God had made man onely to that end to haue a portion in this life, and to graspe in as much of the World as it is possible. Doth not this deserue

a Eccl. 12. 11. reproofe? If in any thing a Preacher should make a *his words like goads*, it may well be in this; Folly is too gentle a terme to call it by, madnesse in the highest degree, is not so foule a name as it deserues: a man to bestirre himselfe with the strength of his whole endeuours, for that which

cannot

cannot adde so much as a dramme to his happinesse, nay, which may quickly hazzard him in the principal, and in the meane time to put that to an aduenture which concernes the eternall good of his soule and body, can we deuise what one name to giue it, which may serue to expresse the grossenesse of it as it is? vnderstand yee vnwise among the people, and yee fooles, when will you be wise? with what charme might a man deuise to coniure out this retch-lesse and vnworthy spirit, which makes Hell to enlarge it selfe, by daily carrying headlong into it such a world of soules? Let me entreat you, to doe your selues euery one that right, as to consider you selues concerning this, to see whether this bee not your very fault, that you faile in care for the things that concerne the *kingdome of God*, and that in you a base hungry care for terrene commodities, doth euen eate vp and deuoure the care of heauenly things, euen as *the leane Kine*, in *Pharaohs* dreame [b] *swallowed vp the fat:* and if it bee so, then say not to me, as AHAB to ELIAH, *Hast thou found mee, O mine enemie?* but rather as DAVID did to ABIGAIL, [c] *Blessed bee the Lord God of Israel, which hath sent thee this day to reproue me.* Behold, I am here present before God, to heare whatsoeuer thou hast to say vnto me from God for the speedy reforming of this great neglect. And so I come to the second thing in my Vse; the Exhortation; And here, I could wish, that I had some speciall gift and power to perswade, and that some such kinde of grace were in my lips, that I might be among you this day as was *Barnabas* at [d] *Antioch*, vpon whose words of exhortation *much people ioyned themselues vnto the Lord.* And yet is it not strange and pittifull, that in such a case as this is, a man should so much meede a perswasiue faculty? It were wonderfull, if there needed much Rhetorique, to worke a sicke man to be willing to haue health, a poore man to be willing to bee made rich, a condemned man to bee willing to receiue a pardon; And yet such an auersenesse is in our nature vnto good, and so senceless are we of the best things, that a Preacher in his meditations is in no one thing driuen to so great a straight, as to finde out arguments and motiues, such as may be forcible enough to worke vs to this, that we would be saued; and that wee would embrace the offer of a Kingdome. If thou *knewest* (said Christ to the woman at the Well) [e] *the gift of God*, and so if wee were aware of the worth of that which is tendred to vs, and how much the happinesse of the soule exceedeth all things else; a few words should perswade vs, Preachers should haue small need to importune vs and call to vs as *Paul* to them at *Lystra*, [f] *O men why doe yee these things?* [g] *O ye house of Israel, why will ye die?* Nay, we would neuer leaue pressing and vrging the Ministers of God with that question of the perplexed Iaylor, Sirs [h] *what must wee doe to bee saued?* Let vs therefore bee stirred vp, I beseech you, on all hands concerning this; you that haue beene vtterly careless herein, and haue scarse bestowed one earnest thought vpon the things that concerne your soules, beginne now at the last to be more aduised, doe not any longer leaue this businesse to an hazzard, as if it were a matter of nothing to be damned;

b *Gen.* 41.10.

c 1. *Sam.* 25.32.

d *Act.* 11.23.

e *Iob* 1.10.

f *Act.* 14.15.

g *Ezek.* 18.31.

h *Act.* 16.30.

Betwixt the not finding of this Kingdome, and the falling irrecouerably into the Kingdome of eternall darkneſſe, with the Deuill and his Angels, there is no third. And you that haue beſtowed ſome care this way, bee perſwaded to be iealous ouer your care, that it hath not beene ſo earneſt, ſo conſtant, ſo intentiue as it ought to be, learne now from hencefort h to double your care; and know, that vnleſſe you be well acquainted with this, what a deale of buſineſſe, what inquirie, what ſtriuing doth accompanie Religion, you are yet far from the Kingdome of God. He that cannot ſay out of perſonall experience, what an hard and laborious taske it is to be a Chriſtian, he ſhall neuer make me beleeue that he hath any thing in him, ſaue a forme of godlineſſe. Seeking, requires a care and an endeuour more then ordinary. Redeeme wee as much time as poſſibly wee may for this one thing, let vs abridge our ſelues rather in our outward profits and the purſuit of them, let vs rather want opportunities for our ſports, let all other things goe to wracke, rather then this one buſineſſe ſhould not be forwarded. Fie vpon it that ſo baſe a ſpirit ſhould poſſeſſe men, that they ſhould haue more mind to bee ſlaues to the world, and ſeruants to vile affections, then to be Heires of a Kingdome. And thus is the ſecond thing in my Vſe, the Exhortation; of which becauſe I conceiue ſome hope in the mercie of God, that it ſhall not vtterly be in vaine, therefore I now come to the third thing, the Direction. To exhort to ſeeking, and not to inſtruct how to ſeeke, were vnprofitable; My direction therfore ſhall be reached out to two things, firſt, Where to ſeeke this Kingdome, this Righteouſneſſe. Secondly, How to know and be aſſured that wee haue found it. Theſe two things I truſt of your ſelues and out of your owne reaſon you will conceiue to be very vſefull, and of great neceſſity, ſo that I ſhall not neede to perſwade you to attention touching them. If you are affected with the loue of the commoditie ſpoken of hitherto, you will bee glad to vnderſtand where to inquire it, and how to be reſolued that you haue attained it. Concerning the firſt, where this *Kingdome*, *this Righteouſneſſe* muſt be fought: both the one and the other muſt bee fought in the preaching of the Goſpell, which is proued by this, that the Goſpell is called [i] *the Goſpell of the Kingdome*, becauſe it declares both the nature of this *Kingdome* and the way leading to it; and then *Paul* giues this as a reaſon, why he was not aſhamed of the Goſpell of Chriſt; becauſe by [k] *it the Righteouſneſſe of God is reuealed*, which two Texts (not to inſiſt vpon any more) ſhew plainely that he who aymes at the *Kingdome of God*, and at the *Righteouſneſſe of God*, muſt ſeeke it in the Goſpell. The diſpenſation of this Goſpell, God hath committed to his Miniſters; it is their office, like IOHN BAPTIST, [l] *to prepare by repentance to a Kingdome*, and [m] *to declare to a man his Righteouſneſſe*, viz. *how being vile in himſelfe, he may ſtand and be preſented righteous before God.* Theſe things are plaine: God intending to call his Elect out of the power of darkneſſe, into the Kingdome of his deare Son [n] *hath appointed Paſtors and Teachers for their gathering*, and meaning to make them to become *the righteouſneſſe of God through Chriſt, hath*

Where to ſeek the Kingdome of God and his Righteouſneſſe.

i *Math.* 4. 23.

k *Rom.* 1. 16, 17.

l *Mat.* 3. 2.

m *Iob.* 33. 23.

n *Epheſ.* 4 11, 12

ſent

sent them as Embassadors to beseech, to pray, to treat with them in this o businesse; Behold, then art thou perswaded to *seeke the Kingdome of God and his Righteousnesse*, either seeke it in the preaching of the Word, or else there is no hope for thee to obtaine it: when I mention this meanes, I exclude not prayer (as some account those that are so much for preaching to bee enemies vnto prayer) I shut not out the Sacrament, I perswade not a neglect of Reading, nay, I intend and inioyne these rather; No hope of good and comfort by a Preacher, had he the tongue of Men and Angels, if there be not ioyned Prayer to prepare to preaching, and to be as the showres vpon the mowne grasse, after preaching: Sacraments to seale vp the comfort, which is got by Preaching: Reading and Meditation to confirme and digest that knowledge which is deriued through Preaching: these things must not bee seuered: God hath ioyned them, and Man may not sunder them. But whosoeuer he is, that thinks he may well enough find out the *Kingdome of God and his Righteousnesse*, in the neglect or dis-regard of the Word preached, acounting That of no simple necessity to that end, and so neuer striues to enioy it, when he wants it; nor cares to make the best vse of it when hee enioyeth it; let that man make what shew he will of Deuotion, of respect to Prayer, of honour to the Sacrament, of reuerence to Reading, he doth vtterly beguile his owne soule, and shall be but as SOLOMONS p *Sluggard, who lusteth, but his soule hath nought*; or as the Prophets q *hungry Dreamer, who in a dreame is eating, but is emptie when he awakes*; it was truely deliuered of him, who said, *that it is impossible to find out that which is sought by a wrong way*; and I am sure the mouth of the Lord hath sanctified besides this no way: but of this I may boldly say, This is the way, walke in it, and you shall finde rest to your soules; and against the forsakers of this Path, I may as boldly denounce that of the *Psalme*. *Such as* r *doe turne aside by their crooked wayes, them shall the Lord lead with the workers of iniquitie*; f *They doe but wait vpon lying vanities, and forsake their owne mercie.* And this for the first thing in the Direction; where to seeke. Now for the next, how we may know that we haue found, and that our labour in seeking hath not beene in vaine. Touching the *Kingdome of God*: first, this is a sure testimonie and a certaine euidence, that a man hath found it. A Kingdome erected in a mans owne brest; I taught before how all that are admitted into this Kingdome, are Kings themselues; that Oyle of gladnesse which was powred vpon Christ, by which hee was made the King ouer Gods Elect, is like the Oyle powred vpon *Aaron*, which streamed thence to his Beard, and to the skirts of his Garments: so is that dispersed from him (the Head) vnto all his Members; and they are partakers with him of his Royall dignity: and are Kings, not onely in respect of triumphing with him ouer Satan, but in respect of a Conquest they haue ouer themselues, their flesh, with the affections and lusts being crucified, and they hauing by the power of Gods Spirit gotten some command and masterie ouer their owne hearts. Euery man naturally is a t *seruant vnto lusts*, and yeelding obedience vnto sinne in the

o 2. *Cor.* 3. 24, 25

p *Prou.* 13. 4.
q *Esa.* 29. 8.

Lact. l. 3. *c.* 28.

r *Psal* 125. 5.
f *Iob.* 2 8.

How a man may know he hath found the Kingdome of God, and his Righteousnes.

t *Tit.* 3. 3.

the concupiſcence thereof, and is a ſlaue vnto vile affections. He that is brought within the compaſſe of this Kingdome by the power of the Goſpell, is in ſome meaſure diſcharged from this ſeruitude (u *for, where the Spirit of God is, there is liberty*) and though he be not ſtraightway come to that abſoluteneſſe of ſoueraigntie ouer himſelfe, that there is in him no rebellion of the Law of his fleſh againſt God, yet, hee maintaineth a continuall and an implacable warre againſt his owne corruptions; ſo that by that meanes, as it is ſaid of the houſe of SAVL and DAVID, *There* x *was long warre betwixt the two, but* DAVID *waxed ſtronger, and the houſe of* SAVL *waxed weaker:* ſo the old man continually decayeth, and the new man becomes more potent. Heere then haſt thou beene a long and a diligent ſeeker of *the Kingdome of God*, by dependance vpon the Goſpell of the Kingdome? and wouldeſt thou know, whether thou haſt found that which thou intendedſt? and ſo mayſt with comfort ſay with *Deborah*, to thy ſelfe, *O my ſoule, thou haſt marched valiantly*; ſee and inquire into thy ſelfe, how thou canſt rule thy thoughts, thy will, thy affections, by the Word of God, and by the Spirit of God. It may be, in many things thou faileſt: but here is the queſtion; Art thou dragged and drawne into euill as a captiue, or doeſt thou follow as a willing ſeruant? Canſt thou truely ſay before God, with whom there is no diſſembling, that the euill thou doeſt, is that which thou wouldeſt not doe, and which thy heart is cleane againſt, and for which thou carrieſt a kind of indignation againſt thy ſelfe, and art therefore ſtill wraſtling and combating with thine owne vnruly motions, ſtriuing if by any meanes thou mayeſt bee able to ouer maſter them? I ſay to thee, *The kingdome of God is within thee*, and thou haſt found the thing which thou haſt ſought for. Otherwiſe, if thou bee a ſeruant vnto thine owne luſts, and art willingly and deſirouſly taking thought for the fleſh to content it, ſo that thine owne corruption is no burthen to thee, thou maintayneſt no quarrell againſt it, thou contendeſt not with it; I ſay to thee, Thou art a ſtranger from this Kingdome: thou art a vaſſall of Satan: and all thy profeſſion of Religion is but meere hypocriſie. I haue giuen thee a marke, one of many, by which thou mayeſt know whether thou haſt found that Kingdome. Let me deliuer thee another, by which thou mayſt vnderſtand whether thou haſt found *the Righteouſneſſe of God*, yea or no. I could heere inſiſt vpon that perpetuall Companion of being accepted righteous before God through Chriſt, which is called y *peace towards God*, by which is meant inward comfort in the aſſurance of reconciliation with God through Ieſus Chriſt But I commend this rather now for breuities ſake; *viz.* that *the Kingdome of God* lookes two wayes; to God and to Man: to God, ſo as there it preſents a man faultleſſe in his ſight; to men, ſo as it makes a man like *Zachariah* and *Elizabeth* in the eye of the world, to liue z *without reproofe*: what is that? to liue without iuſt challenge; I ſay iuſt challenge; for the moſt blameleſſe are lyable to vniuſt exceptions: Cruell witneſſes riſe vp, who lay to their charge, things which they neuer knew: but yet he which hath found the Righteouſneſſe of *God* (ſuch is the inſepa-

u 2 *Cor.* 3.17.

x 2 *Sam.* 3.1.

y *Rom.* 5.1.

z *Luk* 1.6.

rable

rable vnion betwixt Iustification and Sanctification liues so, and by the Grace of God, so hath his conuersation in the world, that he is not found to liue in the ordinarie practice of any one knowne speciall sinne. Let euery one therefore that would know touching himselfe, whether hee hath obtained to that Righteousnesse by which a Sinner is acquitted before the Tribunall seate of God; inquire into himselfe for this, whether out of conscience towards God, and in desire to adorne the Doctrine of God, and to saue it from being ill spoken of; hee careth to walke in the wayes of *Righteousnesse* before men; He who bindes himselfe to such a circumspect walking, as that he may keepe himselfe vnspotted of the world, and may shine like a light in these naughtie times, that man hath found the *Righteousnesse of God*. Hee that is altogether dissolute, walking in the wayes of his owne heart, or else contents himselfe with a formall carriage, thinking (as the most doe) that it is not good to bee too precise, and so vnder a colour thereof takes ordinary libertie to himselfe in some things, which are not iustifiable; that man is yet in his sinnes, and hee is no other then a lothsome sinner in the sight of God. And thus I haue at at last ended this vse, and so the first point touching the substance of the dutie giuen in charge, *Seeke yee first the Kingdome of God and his Righteousnesse.*

The next is touching the manner or order of seeking: *Seeke it first.* Concerning which, this is the Doctrine:

That the matters of God, appertaining to his Glorie and the saluation of our owne soules, ought in all things to haue the preheminence. *Doct. 2.*

Seeke first; *This before all things, this aboue all things.* The truth hereof shall best appeare, if wee take view of it on this fashion, *viz. That heauenly things ought to be first in each mans life, first in each day, and first in euery businesse. First, in each mans life. Remember* [a] *thy Creator in the dayes of thy youth.* [b] *It is good for a man to haue borne the yoke in his youth,* euen [c] *a childe must be taught the trade of his way.* Was it not commendable in *Iosiah*, that *his heart was vpright before the Lord*, when hee was but eight yeeres [d] old? was it not well that *Timothy* was [e] *trained vp in the knowledge of the Scripture from a Child?* If the fruits *bee holy*, is there not hope, that [f] *the whole lumpe will be so?* Haue you neuer heard of that obseruation touching *Aarons Rod*, that it was of an Almond Tree? and an Almond Tree as appeares, by *Ier.* 1. 11, 12. is *of the Trees which doe first put out.* He that will be for Gods purposes, must begin to blow and bud betimes. A base thing to reserue the yeeres for the Lord, in which a man shall say, I haue no pleasure in them. The putting off till then, is ordinarily punished either with a not caring to seeke, or with a not preuailing to finde.

a *Eccl.* 12 1.
b *Lam* 3 27.
c *Prou.*22.6.
d 2 *King* 22, 1,2.
e 2 *Tim.*3.15.
f *Rom.*11 16.

Secondly, It must be *first in each day.* [g] *In the morning I will direct me vnto thee.* [h] *I preuented the morning light, and cryed, for I wayted on thy Word.* It is good to consecrate a mans first awaking vnto God. Religious thoughts first let into the heart of a Christian in the morniug, will keepe it in the better tune all the day. Drunkards [i] *rise early to follow drun-*

g *Psal.* 5.3.
h *Psal.* 119.147.
i *Isa.*5.11.

k *Mic.*2.1.

drunkennesse, and euill men imagine [k] *wickednesse on their beds; that as soone as the morning light is come, they may practise it.* As they giue their first endeuours to the Deuill, so should Gods seruants deuote and diuert their first and their freshest Meditations to his glory.

l *Luk.*9.61,62.
m *Psal.*101.8.

Thirdly, it must be *first in each businesse.* Our Sauiour would none of him, that would doe something else before he would giue attendance vpon his [l] seruice. The Magistrate must make this the first in his function: so *Dauid* comming to the crowne, resolued to [m] *destroy all the wicked of the Land, and to cut off the Workers of iniquitie from the Citie of the Lord betimes:* and he was ashamed of himselfe, that he had beene so carefull of a conuenient house for his owne estate, before he had prouided a better place for the [n] *Arke of God to rest in.* The Minister must make this first in his calling, preferring Gods Matters and his Businesse, before the aduancement of his owne personall affaires, nay, before his owne [p] *life.*

n 2 *Sam.*7.2.
o 2.*Tim.*2.4.
p *Act.*20.24.
q 1.*Cor.*9.22.

The seruing of his owne turne must not be his mayne end in entring into that seruice, but that which the Apostle speakes of, euen that [q] *by all meanes hee may saue some.* Hee that sets on with the Mastership and gouernment of a Family, by entring into the state of Wedlocke, must make this first in his proceeding. His first ayme must be, as Gods in the first institution of Marriage, the increasing of Gods Kingdome, the aduancement of Gods glory, [r] *by a godly seede*, and that [s] *hee may keepe his vessell in holinesse and in honour.* When Lust and Couetousnesse be the Leaders, a Marriage is like an [t] *heritage hastily gotten, the end whereof shall not be blessed.* In a word, it must be thus in all things; for, [u] *whether yee eate or drinke, or whatsoeuer yee doe, doe all to the glory of God.* And is there not reason why it should be thus! who by so good right may challenge the precedence, as God may? [x] *In him we liue, moue, and haue our being*, is it not of him that we are able to seeke, and to whom is all due, if not to him from whom all comes? Shall not he haue the prime of our dayes, the flower of our wit, the best and strength of all that is within vs, out of whose bountie wee haue all that wee enioy? Well is it said, that God being the *Ancient of dayes*, may plead a kinde of Senioritie, and by it require to be first serued. Then besides, the things that concerne thy eternall good and happinesse of the soule, are our chiefest businesse, and the following and procuring of them, is the maine errand for which we are come into this world. God sent no man into this world, properly to make himselfe rich, to come to honour, or to sate himselfe with the vanishing contentments of this life, but the end of euery mans comming into the world is, that by glorifying of God here, he may lay vp in store a good foundation for the time to come. Now, what man of ordinary vnderstanding, but if hee iourney into any place, he will be sure to doe that first which is of most moment? Suppose a man were occasioned to trauell vp to *London* to the Terme vpon some tryall of his estate, haply he is requested being there, to performe some kindnesses for others, and it may bee hee hath a meaning to buy some such commodities as the place affords; but what doth hee doe first? whereunto doth he principally set himselfe?

r *Mal.*2.13.
s 1.*Thes.*4.4.
t *Pro.*20.21.
u 1.*Cor.*10.31.
x *Act.*17.28.

himselfe? will he not first attend that, for which he vndertooke the iourney, resoluing to set that in some forwardnesse, before he stirreth so much as a foot about ought else? when that is once done, then if any leisure time fall out, he will bestow that vpon his by-occasions. Is there not the like reason in this? A man is come here into the world, where in a small scantling of time he hath many things to accomplish, but yet such as are not all of like importance; some are but like seeing of friends, or deliuerie of letters, or buying of trifles, or the like, falling into such a iourney, as before I spake of; there is one maine imployment, and that concernes the soule, it is like a grand Triall at Law, whereon hangs a mans whole estate; Is it not now agreeing to wisedome, that this should be first followed, and applyed with the first endeuour, that so, if a man be ouertaken by time, if any of his errands be left vnfinished, it may not be, that the not doing wherof may turne to his vndoing, and to his casting away for euer and euer? What should I labour to say more concerning this? Surely if matters of this kind must bee sought and cared for at all, they must be sought and cared for, and intended first of all: and therefore forbearing to make any further discourse in so manifest a point, I will hasten to the Vse.

The Vse.

Here is matter inough for a large discourse; it is euen inough to vexe the righteous soule of a *Lot*, to see what indignitie is offered to the things of God, and what folly is commited in reiourning these important businesses, into the hindermost place. To equall *Hagar* with *Sarah*, is iniurious, but to giue *Hagar* the place, and to make *Sarah* to come behinde as an attendant, is intolerable. What saith our Sauiour? Is the seruant that hath beene abroad all day at worke, bid sit downe, and waited on assoone as he is come home? Is he not commanded to attend first vpon his Master, and so to tarry till his turne[y] comes? How angry was God with the people, who tooke their owne contentment first, in seeling them houses, before they tooke in hand the repairing of his[z] House? and how was the *Prophet* to exclaime vpon those, who were wont to offer the lame and the sicke among their cattell[a] for a sacrifice, as if any thing had beene good enough for God? These things are types and shaddowes of that base vsage which is to be seene in men towards God, who seeme to account the very dregs and refuse of all, to be good enough for him, of whom the best and the principall is not worthie. In stead of *seeking the Kingdome of God and his Righteousnesse* in the first part of life, what more vsuall then to prorogue and to put off this dutie vntill the last act? That to which the dawning of a mans age is due, is posted off vntill the euening, men not considering how that *Folly* (which as *Salomon* saith, *Prouerb.* 22. 15.) *is bound in the heart of a childe*, will, if it bee suffred to gather strength, by continuance prooue such a huge and vnruly lumpe, as will not soone be ouer-mastered: hard is it to plucke vp that plant of corruption, which hath taken roote downewards. Mee thinks when I espie an old man, that hath spent his younger dayes in seeking of any thing rather then the things belonging to his soule, to be to seeke

y *Luk.* 17. 7.

z *Hag.* 1, 4.

a *Mal.* 1. 8.

how

how and which way to ſerue God aright and to be ſaued, he is like one, who hauing run out his youth in iollitie, is in the end put to his ſhifts, and glad to begge for his liuing when hee is old. What a miſerie, when one ſhall bring his hoare head in ſuch extremity to the graue? and farre greater it is when one (through the iuſt hand of God) ſhall, as hee hath liued in vanitie, ſo conclude in impenitencie, and go out of the world as blindly, as hee hath gone on in the world aduenturouſly. This is the iſſue moſtly of ſhuffling the things of God and of our ſoules from the right place. Well; next, for *ſeeking the Kingdome of God in euery day*; I omit to vrge that which is beſt knowne to each mans own ſoule, touching priuate communing with the Lord, and lifting vp the heart conſtantly towards him euery morning; I doe note onely the things that are obuious and apparant. Let the moſt Houſes and Families be a teſtimonie, how rare a thing it is to begin the day with a ſeeking of the Lord by prayer. Surely, if the Lord ſhould ſend an Angell of his wrath into ſo many houſes, as where this euidence of ſeeking the Kingdome of God firſt, doth want, I beleeue it would fare with many Townes as it did with *Egypt*, in the night that *Iſrael* did depart, *not an houſe* (ſaith the Text) *in which there was not one* [b] *dead*. Thinke on it, all you Maſters of Families for your parts, and if you be faultie, thinke whether to neglect this, can bee to *ſeeke God: Kingdome firſt*, and reſolue that there ſhall not a day paſſe more before you doe reforme it. Gods curſe attends you in whatſoeuer you put your hands vnto, if you leaue out this. Well, what ſay wee to *ſeeking this Kingdome, firſt in euery buſineſſe?* Let mee beginne with you Magiſtrates; where doe you principally and mainely leuell your authoritie? I cannot accuſe you in particular, but this is the generall guiſe, vpholding of credit, aduancing of profit, pleaſuring of friends, ſpiting of oppoſites, ſuch things as thoſe march in the formoſt ranke, it is well if any thing, that concernes God and his ſeruice, come in dropping at the latter end; haply for forme and cuſtome, or to get a name, or to ſatisfie the importunitie of a Preacher, ſome little matter is done that way: but where is he that makes this his firſt and chiefe buſineſſe, For one ſuch Magiſtrate as *Nehemiah*, that will lay all at the ſtake, that God may be glorified by his gouernement, an hundred ſuch as *Gallio*, that doe not care for *ſuch things*. There is as much iniurie offered to God, in our buſineſſe of the Miniſterie. Many an one there is amongſt vs, who if he were demanded, Friend, why cameſt thou hither? What firſt moued thee to become a Miniſter? I beleeue if hee ſhould tell (as we ſay) Gods Truth, he muſt confeſſe, it was more to liue then to labour, rather to gather Sheaues into his owne Barne, then to fill vp the Lords Garner; Surely, that which hath the chiefeſt in a mans deſire, will preuaile moſt in his endeuour: hee that is more buſie to feather his owne neſt, then to draw the people of Chriſt, as ſo many Chickens vnder his Wings, it cannot be thought that in his putting his hand to the Lords Plough, hee ſought for his Righteouſneſſe and his Kingdome firſt of all. What ſhould I ſay of other callings of other buſineſſes? what thinke wee

[b] *Exod.* 12. 30.

(because

(because of the present occasion, of Marriage businesse) what if a man should presse vpon all here that are married, and in particular vpon the now newly married, what was the first sought for matter in our seuerall choyces? what was the first question? what was the first inquirie? was it goods, or goodnesse, was it with what Religion is the woman indowed, or with what portion is shee endowed? Surely, that which most moues both Parents in their direction, and parties to be married in their election, is rather portion & proportion, then sinceritie of heart & wel grounded pietie towards God. Hence comes that roote of bitternesse which groweth vp betwixt the most couples; where Religion was not the first motioner, the issue of the marriage without great repentance can neuer be comfortable. A wofull thing, a Woman to haue a Husband, that cannot dwell with her as a man of knowledge: a lamentable thing, a man to haue a Wife, whom he cannot comfortably loue not onely as a woman, but as an heire together with him of the grace of life. I wil conclude this vse. It is not enough (you see) that we take care for heauen, but we must giue it our first, our best, our strongest care. I wish this to you all that heare me, but especially let me commend it to those whose Nuptials we are here met together to solemnize; you are both young, and as your education hath beene, I trust, in the feare of God, so be sure still to consecrate these your first and flourishing dayes to Gods glorie, and to the things which concerne your soules. Be not now first for profit and delight, meaning to reserue your grauer yeeres for grauer matters. You know not what a day may bring foorth; euen child-hood and youth are vanitie; and for euery particular day, remember to begin it priuately with the Lord; and if God giue you a Family, let all your businesses take their beginning at some such ioynt-seruice, as may witnesse for you, that the glory of God and the pleasing of him is your chiefest ayme. If euer God shal raise you to some higher place, in which to gouerne publikely, then call to mind the Precept giuen you on your Marriage day, & binde your selfe to be more for Gods glory and for the vpholding of his honor, then for any other respect whatsoeuer; and if you haue failed in your proceedings hitherto, not being so carefull, touching the Religion either of other as was fit, desire God that it may not bee layd to your charge, and stirre vp your selues to make a kinde of recompence therein by a constant care, more to seeke & more to esteeme a dramme of grace and a might of sinceritie, then all that euer else the word is able to afford you. And the more to encourage you to this; I come from the first part of my Text, the Charge: to the second, the Discharge; *All these things shall be added vnto you.*

The plaine poynt of Doctrine thus stands: *That they which labour & seeke for heauenly things, shall not be left vnsupplyed of earthly things. Here is a stirre* (saith our Saviour) *for the things of the World, and you lay about you, as if the dust of the earth should not suffice for euery man to take an handfull, and all your drift is, that you may haue inough for present maintenance; Behold, I will shew you a more excellent way, I preach ordinarily to* Doct. 3.

you of a Kingdome, *I tell you of the Righteousnesse of God, seeke you that in such sort and manner as you ought; Loe, all these* things *will come in of themselues, it may be*, *not in the measure you would; but in such a proportion, as your heauenly Father knowes to be conuenient.* Looke as the shaddow followeth a man still, which turneth his face toward the Sunne, so these things neuer but attend vpon those that set their thoughts vpon heauenly things. What a world is there for this in holy Scripture? God long agoe made a promise vnto *Abraham*, that if hee would walke with him *and be vpright* (which is all one with that *seeking* here made mention of,) [d] *he would bee a God to him, and to his Seede after him.* Now, how can a man bee left destitute, whose God the Lord is? Who both knowes ones neede (for, [e] *all things are naked and open vnto his eyes*) and is all-sufficient; [f] *The earth is his and all that therein is*, and whose loue passeth the loue of naturall Parents. It is possible for a Woman [g] *to forget her child, and not to haue compassion on the sonne of her wombe, but hee cannot forget*, [h] *his compassions faile not.* The like promise was after renued vnto [i] *Ioshua*, and the Apostle teacheth euerie beleeuer to account himselfe to haue an interest in it, [k] *I will not faile thee, nor forsake thee*. How often doe we reade such things as these? [l] *The eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie, to deliuer their soules from death, and to preserue them in famine.* [m] *The Lyons doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* [n] *No good thing shall be with-holden from them that walke vprightly.* [o] *The Lord will not famish the Soule of the Righteous.* [p] *The good man shall giue inheritance vnto his childrens children.* That speech of the Prophet *Habakkuk*, three times repeated in the New Testament; *The iust shall liue by his faith*, hath reference as well to the life of the body in this world, as well as to the spirituall life of the soule. Faith is, as it were the liuely-hood of a Christian; it is the stocke whereon hee liues, in asmuch as it giueth him an assurance not to be cast off. Christ had a meaning to teach this, euen in the course & order of the Lords Prayer, in setting that of *Hallowed be thy Name, Thy Kingdome come, &c.* before that concerning *dayly bread*, that wee might build our expectation of being heard in the latter, vpon the truth of our desire for the former. And indeede if we enter into a due consideration of the poynt, we must needs acknowledge it to be a truth. He that *seekes the Kingdome of God and his righteousnesse*, shall not misse of the end of his desire in that heauenly benefit. For, [q] *God will fill the desires of them that feare him.* If God will giue the more excellent, will hee deny the things of lesser value? [r] *Feare not*, sayth Christ, *your Fathers will is to giue you a Kingdome*: will he who will bestow a Kingdom, not bestow necessarie comforts for the outward man? Will hee who [s] *giues Christ, not giue with him all things also?* Whom thinke we to be respected by God, he that *seekes his Kingdome*, or the Fowles of the ayre, the Beasts of the Forrest, the Lillies of the field, to day fresh, to morrow in the Fornance? Surely, the Seekers of his *Kingdome* [t] *are his chiefe treasure.* [u] *Hee delights in them.* [x] *Hee dwels*

d *Genc.*17.7.
e *Heb.*4.13.
f *Psal.*24.1.
g *Isa.*49.15.
h *Lam.*3.22.
i *Chap.*1.5.
k *Heb.*13.5,6.
l *Psa.*33,18.19
m *Psal.* 34.10.
n *Psal.*84.11.
o *Prou.*10.13.
p *Pro.*13,22.
*Chap.*2.4.
q *Psal.*145.19.
r *Luk.*12.32.
s *Rom.*8.32.
t *Psal.*135.4.
u *Psal.* 147. 11.
x *Ioh.* 14.23.

dwels with them. y *Hee keepes their bones,* z *their hayres,* a *their feete.* Considering then, b *Hee giues Beasts food, and the young Rauens that cry,* c *Hee lookes after the Sparrowes,* d *Hee takes care for oxen,* e *Hee clotheth the grasse:* how is it possible that he should neglect those whom his soule loueth, yea for whose sakes euen f *Kings are reproued,* and which g *are to him as the apple of his eye?* Strange, but yet comfortable are the euidences and examples, which the Scripture affords, of Gods prouiding for his in outward things. The Rauens first and last, at morning and euening, brought Bread and Flesh to h *Elias*; by him and for him God made that small portion of Oyle and Meale, which the Widdow had to last out to the end of the famine. He prouided strangely for the Widdow of the Prophet, when the cruell Creditor was come to take her sonnes to be his i bond-men. Hee found a meanes for *Iacob* and his Family in the dearth; k *hee had sent a man before.* It is memorable which befell our Sauiour, and is, doubtlesse, written for our learning. He was borne in a poore estate, his Mother could find no roome in the Inne, it seemes shee was in want, otherwise money would haue commanded more respect. The home-borne people (as it is likely) tooke no notice of her want. Now see, how God, who is a God at a pinch, brought the Wise men from farre with their presents, l *Gold, Incense, and Myrrhe!* A notable example of Gods prouiding, when it is least expected, and where there is the smallest likelihood. When *Dauid* fled from *Absolom* and went for his life, and had small leisure to take prouision with him; see how God prouided! m SHOBI *the sonne of* NAHASH, *and* MACHIR *the sonne of* AMMIEL, *and* BARZELAI *brought Wheat and Barley, and Flower, and Beanes, and parched Corne.* I remember what Christ said to his Disciples, n *When as I sent you without bagge and scrip, lacked yee any thing? And they said, Nothing.* What meant our Sauiour in feeding those miraculously, that followed him from place to place to heare his preaching, but to giue assurance thereby, that they which seeke heauen as they ought, shall neuer be forsaken here on earth? They shall neuer be oppressed with wants for their bodies, who are carefull to make prouision for their soules. But now, this Doctrine may seeme not to be generally and vniuersally true without exception. For, many deare children of God, and many forward men in Religion, haue beene and are in great want, and may so bee, as is gatherable out of the Parable of o *Lazarus*, who would haue beene glad of a few Crums, or to haue licked a Trencher; and, I doe not see, saith the Worldling, any of them all a penny the richer for all their earnestnesse. It is answered, The matter and point vndertaken here to bee proued, is not, that they which *seeke the Kingdome of God and his Righteousnesse*, shall neuer bee poore, shall neuer bee scanted for outward things, shall neuer bee brought euen to a morsell of bread. I know how the Prophets of God were glad of Bread and Water in a hole vnder ground, when the Prophets of *Baal* were fed at *Iezabels* p Table. Many deare seruants of God doe with *Michaiah* feed vpon the Bread and Water of affliction; when as they who walke on in

y *Psal.* 34.10.
z *Mat.*10.30.
a 1.*Sam.* 2.9.
b *Psal.* 147.9
c *Mat.*10.29.
d 1.*Cor.*9.9
e *Mat.* 6.30.
f *Psal.*106.14.
g *Zac.*2.8.
h 1.*Kin.*17.
i 2.*King.*17.
k *Psal.* 105.17.
l *Mat.*2.11.
m 2.*Sam.*17.27.
n *Luk.*22.35.
o *Luk.*16.
p 1.*King.*18.4. 19.

their sinnes drinke Wine in Boules, eate the Lambs of the Flocke, and the Calues out of the Stall, and haue as much as heart can wish. So the poore [q] *Iewes in Shusan were in perplexitie, when the* KING *and* HAMAN *sate drinking in the Palace*; and diuers of the Lords Worthies were destitute and [r] afflicted. But here is that, which is hence proued, that hee whose heart is set to *seeke the Kingdome of God first and his righteousnesse*, though he may be afflicted, yet he cannot be straitned; though he may be in pouertie, yet he cannot be ouercome of pouertie; [s] *though he may be cast downe, yet he shall not perish*; [t] *hee shall neuer bee left comforlesse*, he shall alwayes haue a secret comfort to sweeten all his outward burdens. When hee hath a small proportion, hee shall bee taught [u] *how to want*, he shall euer [x] *eate to the contentation of his minde*. His little, his pulse, his dinner of greene hearbs shall relish better with him, then their plentie, to whom euery day is a day of slaughter. Gods countenance being lift vp ouer him, puts more ioy into his heart, then the smalnesse of his portion can giue discouragement. Once, he is sure he shall haue enough for the present, I meane, inough for the necessity of nature, and comfort with it, and greater plentie when the Lord doth see it to be more expedient. Thus then we must vnderstand it. *All these things shall bee ministred vnto you, food, rayment, &c.* Christ meaneth not, that God will clothe euery such one in Silke, or feede him with Dainties, or giue him a house of Cedar with pillars of Marble to inhabite in, but he will measure him such a portion of these, as he shall know to be expedient, and euen the scanteſt portion shall be sweetened with the gracious feeling of his fauour. Thus is the Doctrine.

q *Hest.* 3.15.

r *Heb.* 11.37.

s 2. *Cor.* 4.8,9.

t *Iob.* 14.18.

u *Phil.* 4.12.

x *Pro.* 13.25.

Vse. Me thinkes; in this point I should haue euery mans attention. Who would not bee glad to heare of such a stocke for his maintenance here in the world, as shall neuer be consumed? Euery man affecteth perpetuities. He who hath a lease for yeeres, thinks himselfe well; hee who hath an estate for his owne life and his Childs, is in his owne opinion better; but he who hath got the Fee-simple estate, hee (hee imagineth) needs not care. These be things whereon men build their hopes, but (alas) is it not possible that for all this a man may fall into an extremitie? what though a man hath ioyned house to house, and field to field, vntill there be no roome? what though his grounds bring forth fruit plenteously, his Barnes bee filled with abundance, his Sheepe yeeld out thousands and ten thousands in the streets? what if he haue so much Stocke, so many Ships trading here and there, so much certaine comming in? what though, in a word, he were as rich as *Constantine* the Emperour, of whom *Austen* reports, that *God had filled him with so many and so great earthly commodities, that no man might dare to wish the like*? is such an estate so fenced in, or so established by any perpetuall decree that it cannot bee dissolued? Is not the trust in these things [y] *like the house of a Spider, which though it doe take hold vpon the Rafters, yet is suddenly swept downe with a Broome.* [z] *The Lord sometimes looseth the coller of Kings, and powreth contempt vpon Princes*, and sweeps away euen great houses, as a man

D. *Aug. de Ciuit. Dei lib.* 5. *cap.* 25.

y *Iob.* 18.14.

z *Iob.* 12.18.

man [a] *sweepes away dung till all bee gone.* All the wiſeſt Lawyers in a Kingdome, cannot deuiſe how to ſecure a man for hereafter. See here a new Leſſon, how to bee made ſure of meate, and drinke, and clothing while we liue. Here is a portion like that which the *King* of *Babel* gaue to IEHOIACHIM, [b] *a continuall portion, euery day a certaine, all the dayes of his life vntill he dyed; Seeke yee firſt the Kingdome of God, &c.* This deed was drawne vp in Heauen, engroſſed by the Pen of the Euangeliſt in the Goſpell, ſealed by the blood of the Lord Ieſus, who witneſſed a good confeſſion vnder *Pontius Pilate,* who neuer yet did, neither euer will beare witneſſe to a falſhood; and, let all the world bee examined, it ſhall not be able to afford one inſtance of the failing of this aſſurance. How glad men bee when their Lords haue ſealed their Leaſes, how precious be their Euidences and Tenures of Land, how ſafely they are kept that they may not be embezeled? How all your Merchants reioyce at the ſafe arriuall of a ſhip, and at the report of a boone voyage? how ſecure begin we to be in our thoughts, when we ſee ſomwhat vnder hand? why ſhould we not with ioy lay that vp in the midſt of our hearts, which ſhall ſecure vs of a better portion, then the greateſt King of the earth is able to beſtow? If the King ſhould giue thee a Penſion or Annuitie out of his Exchequer for thy life, it were much; yet becauſe of it thou canſt not ſurely ſay, Thou ſhalt not want. This promiſe cannot miſſe: his Word, who made it, doth endure for euer, becauſe Himſelfe liueth euer to make good his Word, and it is impoſſible for him to denie himſelfe. And here ſee (I pray you) how farre the thoughts of God are differing from our thoughts, and his waies from our waies. Mens common thoughts are, that if Religion ſhould be thus cared for before all other things; if they ſhould preferre matters appertayning thereunto, before things of this preſent life, it were the next way for them to be quite vndone. For what is mens ordinarie reaſon, why they doe redeeme ſo little time from the world for holy Purpoſes, & why they take ſo much euen of the Lords Day, to giue vnto themſelues? Is it not this? Elſe (ſay they) we cannot liue. Hence it is that *the Kingdome of God,* which ought to be firſt ſought, is (as I haue ſhewed) caſt backe into the loweſt place. Men thinke it wiſedome, firſt to be ſure of the World, before they looke after Heauen; firſt prouide for the Body, then for the Soule; firſt ſeeke an eſtate here, then caſt for an eſtate hereafter. This is the common courſe: whereupon it is, that there be many who haue liued long in the World, and haue laboured hard, and toyled infinitely to get a portion in the World, are yet ignorant which way to *ſeeke for the Kingdome of God;* nay, they haue ſcarce ſo much as a thought of it, or a conceit or knowledge what it meanes: *what is the Kingdome of God; what is the Righteouſneſſe of God.* How many old men, how many rich men, how many painefull men, how many euen worne out themſelues with catching for the World, if they were put vnto it, know not what to anſwere? Let vs yet at the laſt, all of vs, and you eſpecially, for whoſe ſakes principally this dayes labour is, learne this wiſedome, from the God of wiſedome,

a 1. *King.* 14. 10.

b *Ier.* 52. 34.

out of the Booke of Wiſedome, which is able to make vs wiſe vnto ſaluation. Beging we not ſtll at the wron end; firſt the World, then Heauen; firſt gaine, then Godlineſſe; firſt Riches, then Religion; firſt the Backe and the Belly, and then the Soule; but let vs take the true courſe both for contentment here, & for ſaluation hereafter: make it your firſt care, your chiefe care, and in compariſon your onely care, how to become members of *Gods Kingdome*, how to attayne to that *Righteouſneſſe*, without which the *Kingdome* cannot be enioyed; Either wee muſt denie the truth of God ſpeaking in his Word, and ſay, that he feeds and foades vs off with vaine words not to be beleeued, or elſe yeeld this to bee a truth, that this is the alone way to get a comfortable ſecuritie for outward things. Thns it is, as *Nazianzene* ſaith, *It is profit indeed to get gaine to a mans ſoule.* This is that wealth, which (as one ſaith) *can neither bee betrayed nor loſt.* Hee, who hath it not, is a miſerable and an accurſed Begger in the midſt of abundance; and hee who hath but as much of it as a grayne of Muſtard-ſeede is an abſolute rich man, euen when hee hath nothing. The World will not beleeue this, yet is Wiſedome iuſtified of her Children.

ὠφελεῖα κερδος ψυχῶν λαβεῖν, *Nec prodi, nec perdi.*

* *They which are after the fleſh, ſauour the things of the fleſh, and they which are after the Spirit, the things of the Spirit.*

* Rom. 8. 5.

FINIS.

PENANCE FOR SINNE,

OR

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